

ESSENCE OF KALA- CHAKRA



V D N RAO

Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti-Essence of Pradhana Tirtha Mahima

Essence of Ashtaadasha Upanishads: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Chhadogya and Kena, Atreya and Kausheetaki, Mundaka, Maandukya, Prashna, Jaabaala and Kaivalya. Also 'Upanishad Saaraamsa' -

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras- Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas-Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitessecence of Valmiki Ramayana;

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhisma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas - *Essence of Nava Graha Mahatmya -* Essence of Kaalachara- The Cycle of Time

Note: All the above Scriptures already were released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references except those marked as of **Preface**

Preface

Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths by merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the **cycle of Time or the Kaala maana**. It is common knowledge that any thing or any Being is destined to perish , let alone as human beings! With the passage of ‘Kaala maana’ or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced ‘sthaana bhramsha’ or dislodgment from their locations! Right now the contemporary world is shaken to guts and nerves by the MAHA MAARI CARONUS with ‘kshana kshana bhangura parsthi’ as of ‘Kali Yuga Pradhama Paada Jeevana’. In this kind of ever-changing existence, what is the utility of the materialistic values and worth be in such a boon that is bereft of Reality being short of ‘Paramaatha’ the Realisation of the Absolute Truth! One had heard from Puranas, Upanishads, Itihaasaas, Veda Vedanata Dharmavettas yet we still seek to survive by the Everlasting axiom of **Dharmo Rakshati Rakshitah/ (Dharma protects those who protect it)**

The present ‘Essence of Kaalamaana the Cycle of Time’ is a reminder of the Unknown and of the Avyaktam- Shashvatam-Vishnum-Anantam-Ajam-Avyayam or the Unknown- Everlasting- Omni Present- Interminable- Unborn-Unspent Force . Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme, the quiescent and motionless while Shakti keeps everything pulsating, from planets and stars to the atom, and is inseparably united therewith the Unknown as being called Matter and Shakti the Energy, both united being basically since confirmed by atomic science to which too Matter becomes Energy. The first vibration by which the Parabrahman becomes aware of Itself is caused by Prakriti ie Praana the Life Energy!’ **Indeed that is the Eternal Play of the Kaala Maana the Cycle of Time!**’ as summed up in the word AUM. According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the ‘Pranava’ or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The Sun or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!

Being beholden to the Kanchi Peethaathipati HH Vijayendra Sarasvati, may I dedicate this Essence of Kaalamaana as based on Purana-Upanishad- Itihasa-Dharmashastras as translated into English in my post retired life, to my Parents Late Shri Vemuri Narayana Murti and Shrimati Sita Ravamma besides maatru-pitru-bhratru-mitra -sevaka parivaaraas by performing earnest **tarpanas as per Annexure**.

VDNRao and family

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ESSENCE OF KAALA CHAKRA- THE CYCLE OF TIME

INTRODUCTION

At the time of Srishti, the Time Schedule as reckoned was as follows: the flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day-and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for 'karmaacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon-Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation .

PURANAS

Maha Bhagavata

Concepts of Atom and Time:. An atom is the 'Paramanu' or the ultimate unit of Matter and this unit is indivisible further. The Matter comprising definable units of the atom goes into the creation of various bodies and the totality of such Material spreading over the Universe is measurable in terms of Space. The sum of Space occupied and the Movement of the Matter totals up to the Atomic Time. Thus the Matter, Space and Time are measurable. The Time Units are measured in terms of Trasarenu (a mix of three celestial atoms) and the duration of integrating three trasarenu is known as a 'triti'; hundred tritis make one 'vedha' and three vedhas make one 'lava', three lavas make one 'nimesha' or a blink, three nimeshas make one 'kshana', five nimeshas make one 'kashtha' or eight seconds and fifteen kashthas make one 'laghu' (two minutes); fifteen laghus make one 'nadika' or 'Danda' and six or seven Dandas make one fourth of a day or night; there are four 'praharas' ('Yamas') each in a day and in a night; and two fortnights, called 'Pakshas' and two pakshas on a month; two months each a season, and six months make one 'Ayanam' or two complete movements of a year by Sun- as 'Dakshinayan' from top to bottom and from bottom to top direction is known as 'Urttarayan'. Combination of a day and night , numbering 365,

makes a year to human beings and their average life-time is one hundred years. On the other hand two solar movements a year of the humans beings measures up to a day and a night to demi-Gods. A human year is a day for Devas. Krita Yuga had a span of 4800 Divine Years; Thretha Yuga had 3600 Divine Years; Dwapara Yuga had 2400 Divine Years and Kali Yuga is 1200 Divine Years. All the four Yugas totalling 12000 Divine Years make one Maha Yuga. One thousand Maha Yugas make one Kalpa or a Day for Lord Brahma or 4320,000,000 human Years. Two Kalpas make a full day. Lord Brahma's one month has 259,200 million Human Years; one Year of Brahma has 3110,400 million human years; 50 years of Brahma is one Parardha and two Parardhas or 100 years make one Para or a Maha Kalpa (a mind-boggling 3110,400, 000,000 million human years). [Interestingly, we are now currently existing in the 28th Kali Yuga of the First Day of the First Year of the Svetha Varaha Kalpa, second parardha of Brahma, in the reign of Vaivasvatha Manu (the Seventh Manu in the Order). Kali Yuga(Iron Age) is stated to have begun on 17th February 3102 BC of Julian calendar. Each Cycle of Four Yugas has one day of Brahma, called Maha Yuga and 71 Maha Yugas are ruled by successive Manus. It is estimated that Brahma is 51 years old and has already lived 155 trillion years, since He took over!] During the First half of Lord Brahma's Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as 'Swayambhu' or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma's Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in process.

Illusion and Creation: Suta Maharshi began with the concept of 'Maya' (Illusion) - the hard outer shell of body hiding the Interior Soul. 'Maya' is derived from Material Sources, which in turn, is associated with three features of the Super Force, viz. 'Tamas'(Ignorance), 'Rajas'(Passion), Sathva (Goodness). The examples of firewood, smoke and fire were cited to illustrate the three features to represent Brahma (Creation or Earth), Vishnu (Sustenance) and Esvar (destruction or the Final Negation of 'Maya'). The feature of 'Tamas' is akin to material wellbeing, characterised by women, wealth, power and evil. The 'Rajas' is akin to the effort of acquisition of knowledge, devotion, yoga and Sacrifice and the final feature, 'Satva' or 'Dharma' or the release of Inner Energy to align with the Super Force. At the beginning of Creation, The Super Power or 'Purusha' expanded 'The Self' to concieve Brahma, who in turn created the Universe and innumerable manifestations of demi-Gods like Earth, Water, Light, Wind (Life), and the Sky; the Four Sons (Kumaras) known as Sanaka, Sanandana, Sanatana and Sanat Kumaras; the Boar which lifted Earth from the Bottom Regions; Narada, who collected 'Vedas' - Original Scriptures- and their Interpretation; 'Nara' and 'Narayana' the twin sons of King 'Dharma'; the Sage 'Kapila' who was the foremost of perfected beings who provided an exposition of creative elements, metaphysics and the secrets of the Universe; the Sage 'Atri' who taught about the subject of transcendence; 'Yagna', the son of Prajapati Ruchi and his wife Akuti, whose son is 'Yama'; King Rasabha, the son of King Nabhi and Merudevi, who showed the path of perfection and controlled senses; King 'Pruthu' who cultivated land to yield all kinds of produces and made farm lands beautiful and bountiful; took the form of a Fish when the whole world was immersed in deep waters and protected Vaivasvata Manu on a Giant Boat; the Tortoise which bore the brunt of Mountain 'Mandhara' used as the churning rod of Ocean with 'Vasuki' the Great Serpent as the rope to finally generate 'Amrit', the Eternal Life Giving Drink sought by Demi-Gods and Demons; 'Dhanvantari', the Demi- God of Medicine; 'Mohini', the Supreme Enchantress who helped to bestow 'Amrit' to Demi-Gods and denied it to the Demons; as Lord 'Narasimha' - the Man-Lion manifestation who killed the deadly 'Rakshasa' King, 'Hiranyakasipu' and rescued Prahlada, the embodiment of Devotion to Lord Vishnu; as 'Vamana', the Dwarf- Brahmachari

(Student) who sought charity for merely three steps of land from King Bali- who conquered the Three Worlds from Demi-Gods -and thus pushed the King down to 'Patala', the Under World; as Bhrigupati or Parasu Rama who fought twenty one bloody wars against 'Kshatriyas' or the clan of Kings who suppressed and tormented the Class of 'Brahmins'; as 'Vyasadeva', the son of 'Satyavati' and 'Parasara, who made Branches of 'A Single Veda' (which is 'Swayambhu' or Constituted On Its Own) into Four Vedas and many other ramifications; as Lord Rama- the Hero of Epic Ramayana, the Embodiment of Power and Justice, and as 'Maryada Purusha' or the Bench-mark of Nobility and Virtue-who annihilated 'Ravana' the Supreme Demon Warrior; as Lords Krishna and Balarama who vindicated 'Dharma' and 'Nyaya' against the vicious and unjust in a World of Evil, Jealousy and Selfishness, by ending countless Demons; as Lord Buddha the Enlightened who preached Non-Violence, Truth and Social Justice; and as 'Kalki' at the terminal part of 'Kali Yuga' who strode high on a white and flying horse with a powerful sword in hands by butchering the degenerated kings, animals and devils in the disguise of humans and sub- humans. Apart from these incarnations, the Super Power took to innumerable other manifestations as Sages, Demi Gods, 'Manus' or Leaders of each Manvantar or Long Capsules of Time ('Yugas'), 'Prajapatis' or Noble Kings, or Godmen. The purpose of 'Avatars' or Incarnations of The Supreme Force or Mahavishnu was to re-establish and resuscitate Virtue, Justice and Values of Life, whenever or wherever disorder or disequilibrium appeared in the Universe. The Motto of The Supreme Lord is: *Yada Yadahi Dharmascha glanir bhavati Bharata, Thadaatmaham Srijaayami Sambhavami Yuge Yuge* (Hey Bharata, as and when Virtue is in jeopardy, I create the Self and appear again and again).

Awareness of God : King Parikshith addressed the foremost question to Suka Maha Muni as to what would be the first step towards realisation of God. The reply was that in the normal life of any human being, there would be countless affairs engaging one's own attention like the need for earning livelihood, family matters, indulgence in material happiness and the concerns related to the well being of the self or the persons close. Thus there would hardly be time nor inclination to even remember the awareness of God except when confronted with circumstances forcing them to do so. Even if there is an under-current of God's consciousness, one tends to conveniently ignore or accord a low priority to the feeling of otherworldliness or that of the Supreme Force above all of us. The moments of complete and concentrated surrender to Almighty are very few and far between. The Maha Muni thus asked the King as to what was the purpose of prolonged life without realising the objective of futile existence, even if the life were a success in the material context but devoid of the divine perception? The serious tasks to be taken to improve the awareness of God are well defined viz. to try to be lonely, gradually detach with material happenings of normal life, exercise self control in speech and action, practise introspection, withdraw the mind without thoughts other than of God, chant the Holy Word- OM- as often as possible, free the mind, control breathing process while performing 'Pranayama' and imagine / concentrate on the vision of Vishnu with His Limbs in a Huge Form of Almighty.

'Virat Purusha' – the Primeval Force: Described as 'Purusha', the Primeval Force of Creation possesses countless heads, eyes and feet pervading the entire Universe, far beyond the miniscule level of human comprehension. He is Omni-present, omniscient and omni-potent. He is immortal, intangible, and inexpressible. Whatever has been described, visualised or imagined by way of His Glory is far surpassed. It is stated in *Purusha Suktham* (a Vedic compilation of Hymns) that hardly one quarter of the Purusha is comprehended as the totality of His Creation and the rest of Him is unmanifested. From the manifested part sprang the 'Brahmanda' or the Cosmos, the countless forms of living or non-living species and the Five Elements (Earth, Water, Fire, Air, and Sky) as also the Divine Architect, 'Visva Karma', The Master-

Builder. The Gigantic and Colossal Manifestation of the Material World be likened with the Body of The Absolute Truth, wherein the concepts of Time-The Past, The Present and The Future-converge into One. Sages conceived the ‘Virat Swarupa’ or The Body comprising Various Limbs: The Bottoms of The Feet as ‘Patala’; the Heels and Toes as the Planets named ‘Rasatala’; Ankles as ‘Mahatala’ Planets; the Shanks as ‘Talatala’ Planets; The Knees as the ‘Mahatala’ Planets; the two Thighs as ‘Atala’ and ‘Vitala’ Planets; The Hips as the ‘Mahitala’ Planets and the Navel as the Inter- Space. The Chest of The Giant Body is likened to the Luminary Planetary System, The Neck as the ‘Mahar’ Planets; and The Mouth and Forehead are the ‘Janas’ and ‘Tapas’ Planetary Systems respectively. The Sages described the Topmost Planetary Structure comprising Thousand Heads as ‘Satya Loka’; His Arms as Demi-Gods (‘Devatas’) conducted by ‘Indra’ as the Chief; the Ten Directional Sides as His Ears; the Physical Sound as Sense of Hearing; the Two Nostrils as Aswini Kumars; Material Fragrance as The Sense of Smell; His Throat as the Blistering Fire; His Eyepits as the Outer Space; Eye Balls as the Power of Vision (The Sun); Eye Lids as Day and Night; Eye Brows are the Places where Brahma and Super Personalities Reside; His Palate is the Director of Water ‘Varuna’; and His Tongue is the Spring of Juices or the Sense of Taste; Cerebral Passage are the Vedas; His Jaws of Teeth are the Lord ‘Yama’, the Dispenser of Death and Justice; The Set of Teeth is the Art of Affection; His Smile is the most fascinating and deceptive Material Energy; Upper Portion of His Lips is Modesty; His Chin is the Craving and Thirst; His Breast is Religion and His Back Irreligion; His Genitals the Brahma or the Creator; His Two Testicles are Mitra-Varunas; His Waist is the Ocean; His Bones are the Hills and Mountains; The Veins of His Gigantic Body are the Rivers; His Body Hairs are Trees; His Breath is the Omnipotent Air; His Movements are Passing Ages; His Actions are the Reactions or the Three Modes of Material Nature; Hairs on His Head are the Clouds carrying water / rain; His Intelligence is the Supreme Cause of Material Creation; His Mind is the Moon or the Reservoir of all Changes; His Ego is Rudradeva; His Residence is Humanity; His Musical Rhythm is the Celestial Existence of ‘Gandharvas’ ‘Vidyadharas’ and Angels; and so on. The Face of the Gigantic Body is of ‘Brahmanas’, Arms are ‘Khsatriyas’, Thighs are ‘Vaisyas’ and Feet are under the protection of ‘Sudras’. The ‘Virat Purusha’ has no beginning or end; is all powerful and all-pervading.

Introspection: Thus explained Suka Maha Muni the broad concept of ‘Virat Purusha’, beyond which there could be no other Reality and the rest a mere illusion. It is that ‘Reality’ which needs to be realised and deeply meditated to. This is the very the first step to Introspection. It is the Supreme Lord Who is in one’s own Heart. The marginal pleasures of Life are short-lived and it is unfortunate and foolish to pursue such quickly vanishing joys of corporal nature. It is equally wasteful to work hard and get highly engrossed into such quickly evaporating material rather than pursue the substantive and ever lasting happiness. Indeed, strict regimen of resisting the free play of Five Sensory Features (‘Pancha Indriya’) is an intelligent way of channelising all the physical and mental energies in full force to achieve solid and everlasting bliss rather than chase inefficient and useless actions that would only land into disappointments and dejections at the end of one’s own Life’s journey. As such, it would be prudent to retain the minimum possible means of living and reject the unwanted and superfluous wants for which the labours to be put in are inversely proportionate to the gains secured. For example, adequate amount of money to eke out a living is good enough rather than seek immense wealth, which has no limit anyway. Sensual life to the desirable extent of procreating children is good enough rather than get entangled with endless conjugal life that has no limit but would lead to complicated health problems. Taking to the habit of drinking wine would certainly lead to the path of misery. Thus each desire should be properly weighed in terms of bare necessity rather than by a false feeling of so-called prestige, or status or Show. By such a

frugal and most minimal existence, the unwanted chaff over the grain would make enormous room in terms of effort, time and purity of thought to concentrate on the imprint of The Supreme Self residing right within everybody's own heart admeasuring some six inches with a Miniature Replica of the 'Virat Purusha'. Then would commence the process of aligning the Miniature within and the Colossal Superforce all over, limb by limb, ie. hand by hand, head by head.

Bhavishya Purana

Creation and Concept of Time: At the beginning of Creation, there was darkness all around and the Supreme Energy created 'Maha Jala' (the Great Water) first. 'Parabrahma' had his resting place (Ayana) in the water (Naara) and materialised Maya or Prakriti and as a result of the interaction, there was a Golden Egg out of which emerged Brahma. After persistent 'Tapasya' (meditation), Brahma created 'Bhumi' (Earth) from one part of the Egg and 'Akash' (Sky) from another; from the middle portion of the Egg was created 'Swarga' or the Celestial Region, Eight Directions, 'Samudra' or the Great Ocean, the 'Maha Tatvas' (Great Awareness or Consciousness of Elements) and the 'Charachara Srishti' or the Moveable and Non-moving Beings. After creating the Sky, he created Vayu (Air), Agni (Fire), Jal (water) and Prithvi. Brahma prescribed the names and tasks of each Institution or Entity. He created Devas and their 'Ganas' (troupes), the Yagnas like Jyothistomas; Grahas (Planets), Nakshatras (Stars), Nadis (Rivers), Samudras (Seas), Parvatas (Mountains), Concept of Time like Samvarsaras (Years), Masas (Months), Dinas (days), and Ritus (Seasons). He created 'Shadvargas' viz. Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Ego) and Matsara (Jealousy); Dharma (Virtue), Adharma (Vice), Sukha (Happiness) and Duhkha (Grief) etc. Brahma created Brahmanas from his face, Kshatriyas from his hands, Vaishyas from thighs and Shudras from his feet. He created Rig Veda from his Eastern Face which was received by Vasistha Muni; Yajur Veda from his Southern Head as secured by Yagnyavalkya Muni, Sama Veda from the Western Head achieved by Gautama Muni, Atharva Veda from the Northern Face obtained by Shaunaka Muni, and from his Upturned Face emerged Eighteen Puranas, Itihasas and Shastras. He divided his body on the right side to generate males and the left side to create women. He materialised a Virat Purusha or a Gigantic Male who performed Tapasya for long time to create Ten Prajapatis viz. Narada, Bhrugu, Vasishtha, Pracheta, Pulaha, Kratu, Pulastya, Atri, Angirasa and Marichi as also a number of Secondary Rishis. The he created Devatas, Munis, Daityas, Rakshasas, Piscachas, Gandharvas, Apsaras, Pitras, Human Beings, Nagas, Serpents, and so on and set them all in their positions. Lightnings, Clouds, Rainbows, Dhumaketus, Ulkas, Thunders, Fishes, Animals, Birds, and moveable and non moveable objects. Eversince 'Srishti' or Creation commenced, Brahma's one day lasts till the end of a 'Kalpa' and at the end of his one day comes a 'Pralaya' (The Great Annihilation); Srishti is resumed by the next morning again. It is said that one 'Truti' makes one Nimesha, eighteen nimeshas a Kashtha, thirty kashthas one Kala, thirty kalas one Kshana, twelve kshanas one Muhurta, thirty muhurtas make a day and night, thirty day-nights make one month, two months one Ritu, three Ritus one Ayana, and two Ayanas a year. One day-night of Pitras equals one month of human beings; in other words, Shukla Paksha or a fortnight of humans makes a day for Pitras and Krishna Paksha a night. Satya Yuga comprises 4,800 Divya years or 17, 28,000 solar years; Treta Yuga comprises 3,600 Divya years or 12, 96,000 solar Years; Dwapara Yuga comprises 2,400 Divya years or 8, 64,000 solar years and Kali Yuga comprises 1,200 Divya years or 43,200 solar years; thus one Chatur Yuga or Maha Yuga adds up to 32000 Divya years or 43, 20, 000 solar years. One thousand years of Devas equals one day of Brahma and another thousand Divya years make Brahma's night; 12,000 Divya years make one Divya Yuga and 170 Maha Yugas make one Manvantara, while fourteen Manvantaras make one Brahma day.

Over-view of the Kings of Raja Vamshas through the preceding Yugas viz. the Satya, Treta Yuga and Dwapara Yugas: During the second half of Brahma's age of his hundred years, that is the third day of his fifty first Year, Vaiwaswa Manu was born in the Sweta Viraha Kalpa and the latter performed serious Tapasya; from his sneeze was born King Ikshvaku who was a great devotee of Lord Vishnu. In the Royal lineage of Ikshvaku were born Vivikshu-Ripunjaya-Kakuthsu-Prithu-Adri-Bhadraaswva-Yavanaashva-Shraavasta-Kuvalashvya-Dhrudhashva-Nikumbhak-Sankatashvya-Prasenajit-Ravanaswya-Mandhaata-Purukutsa-Tridashvya-Anaranya-Prushadashvya-Vasuman-Tridhanva-Trayyaruni-Trishanku-Harischandra-Rohita-Haaritha-Chanchubhup-Vijaya and Ruk till the Third 'Charana'. There after the lineage continued till King Ruru and his son Sagara; the lineage stopped due to the curse of Kapila Muni and the Sagara sons were burnt. From the second queen was born Asamanjasa-Anshuman-Dilip and Bhagiratha who became universally popular as he brought Ganga / Bhagirathi from Heavens to secure salvation to the Sagara Putras. The lineage continued further from Bhagirath to Shrutasena-Naabhaga-Ambarisha-Sindhudeepa and so on till King Sudarshan who married the daughter of Kashi Raja and became the unconquered Monarch of Bharata Khanda. Devi Kaali appeared in a dream and asked the King to leave for Himalayas along with his wife and family and Sages headed by Vasishtha, since very soon there would be a 'Pralaya' and the Akhanda Bharata would disintegrate into pieces and save a few islands of Earth of varying sizes, the rest of the 'Bhubhaag' would be submerged under water! After the Pralay in Treta Yuga, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the Divinely Cow Nandini and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsa dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. In the Third Segment of Treta Yuga, seeds were sown when **Chandra Vamsa** was initiated with the curse by Indra to send Chandra Deva to Bhuloka and the latter made Tirtha Raj Prayaga and performed relentless Tapasya and hundred Yagnas till Devi Bhagavati was pleased and sent Chandra back to Swargaloka. Chandra's son Budha married Devi Ila and King Pururava was born, signifying the beginning of the Chandra Vamsa. Pururava's son Ayu begot Nahusha who attained Indratva no doubt as Indra went into exile due to his Brahma hatya sin for killing Vritrasura ; but Maharshi Durvasa cursed Nahusha to become an 'Ajagara' or a huge snake. Nahusha's son was Yayati and of the five sons of Yayati, three became the Rules of *Mlecchaas* and the other two were *Yadu and Kuru*. In the long lineage of Yadu and his son *Kroshti*, was Maya Vidya who founded Pratihthanapura (*Jhansi*). In the long chain of Kings of Chandra Vamsa was *Samvaran* who pleased Surya Deva with his Tapasya and the Deva gave the hand of his daughter Tapati to Samvaran. As Pralaya terminated Treta Yuga, Surya Deva ordered that Samvaran and Tapati as also Maharshi Vasishtha and samples of Brahmana, Kshatriya and Vaishya be saved. With the advent of **Dwapara Yuga**, Pratihthanapura (*Jhansi*) was revived with Samvaran as the King, Budha Vamsheeya King Prasena and later on Yadu Vamsheeya King *Surasena* ruled *Mathura*, and Mleccha Vamsheeya Smashrupala or *Shishupala* ruled *Marudesh* (*Arab, Iran and Iraq*). King Samvaran's long line of descendants climaxed with King *Dushyanta* and his Queen *Shakuntala* and their son *Bharata* whose lineage too lasted for thousands of years all over Bharat. Meanwhile, as per the order of Indra Apsara Ghrithachi was sent to Earth and married Shakrahotra and their son was named Hasti. The latter rode Iravata with children and built a Nagar of large proportions which was named subsequently as *Hastinapura*. Again under instructions of Indra during the 'Third Charana' of Dwapara Yuga, another Apsara called Sukeshi was

married to King *Kuru* who constructed *Kurukshetra*. In the lineage of King *Kuru* was born *Shantanu* whose son was *Vichitraveerya*. *Pandu* was the son of *Vichitra veerya* and *Yudhishtar* was the son of *Pandu*. As a repercussion of a mighty battle won by *Daityas* over *Devas* in the Universe, several *Daityas* who survived re-appeared in the Kingdom of *Shantanu* and the evil-minded Prince of *Kuru Vamsha*, *Duryodhana* became the rallying point of the *Daityas*, abetted by the weak and blind King *Dhritarashtra*. As *Bhu Devi* became increasingly intolerant of the predominance of wickedness, she approached *Bhagavan Vishnu* who assumed an *Avatar* (Incarnation) as *Shri Krishna* and played an outstanding role in destroying the Evil forces at the climactic Great Battle of *Maha Bharata* at *Kurukshetra*. Pursuant the Battle, there was purge of the Evil and King *Parikshith* became the Emperor, followed by *Janamejaya* and *Shataanika*. The lineage though long was of weak Kings till *Pradyot* performed *Mleccha Yagna*. The *Yagna* was no doubt successful and earned the name of ‘*Mleccha hanta*’. In fact, *Kali* himself along with his wife prayed to *Bhagavan Narayana* and sobbed that *Pradyot* made this *Yagna* and suspended our very existence. *Bhagavan* replied that through the earlier *Yugas*, *Kali* was ignored but surely the next *Yuga* would display the full blast and fury of *Kali* and as the time would roll on his upswing acts would assume ever greater intensity; *Narayana* assured *Kali* that a man named ‘*Aadam*’ and a woman called ‘*Havyavati*’ would promote the cause of *Mlecchas* at ever growing speed. As prophesied, gradually the strength of *Mlecchas* increased and that of ‘*Aryavarta*’ declined. At the fag end of *Dwapara Yuga*, the last King of *Mlecchas* named ‘*Nyuh*’ who was a devotee of *Bhagavan Vishnu* was advised to build a huge ship (*Nyoha’s Ark*) to save a few. Meanwhile, there was continuous rain for forty days and all the Oceans overflowed together and *Prithvi* got sunk; but for a survivors who boarded the ship like *Brahmavadi Muniganasa*, representatives of the King *Nyuh* and specimens of fauna and flora. Only the ‘*Seeshina*’ named *Mount of Himalayas* lasted the *Pralaya* where the survivors stayed and slowly increased their population after the Great Destruction got spread out in fast stages.

The advent of Kali Yuga and the Ongoing Phases - Arrival of Gautama Buddha: In the initial years of *Kali Yuga*, the survivor *Mlecchas* gradually adopted responses to the new environs, new ways of life and even new language styles. For instance, earlier languages got corrupted and new expressions emerged; *Vraja Bhasha*, *Prakruti*, *Sanskrit* etc. got adapted from ‘*Gurundika*’ (*English*) which was also different from *Mleccha Bhasha/ Yavani* and new corruptions of various languages both in spoken and written scripts got adapted. For instance, *Pitru* (Father) became ‘*Paitar*’; *Bhatru* became *Bathar* or *Brother*; *Ahuti* became *Aaju*; *Ravivar* as *Sunday*; *Jaanu* became *Jain*, *Raviwar* as *Sunday*; *Phalguni* as *February* and *Shasthi* as *Sixty!* Simultaneously, *Places of Worship* in *Bharat* like *Ayodhya*, *Mathura*, *Kashi* etc. lost their purity and *Shabars*, *Bhills* and *robbers* dominated. At the same time however, even after the first thousand years of *Kali Yuga*, quite a few pockets of *Virtue*, though not in the erstwhile pristine form, survived and semblances of *Varashrama* and devotion to *Almighty* did not get completely extinct yet. It is believed that a few *Devatas* continued to travel to ‘*Brahmaavarta*’ from *Swarga loka* that is where *Ganga* flowed. An illustrious *Muni* by name *Kashyapa* begot ten sons viz. *Dikshit*, *Upadhyaya*, *Pathak*, *Shukla*, *Mishra*, *Agnihotri*, *Dwivedi*, *Trivedi*, *Pandya* and *Chaturvedi*. *Kashyapa* prayed to *Devi Sarasvati* that *Evil Forces* had come to control the *World* and that she being the ‘*Loka Mata*’ must come to immediate rescue; in response *Devi* provided enlightenment to the *Muni*; he established a *Kingdom*, named after his son *King Magadha* apparently to resist the *Evil Forces*. *Magadha Kingdom* was segregated from *Arya desha* and was surrounded by *Kalinga* (*Orissa*) in *Agneya* or *South East*, *Avanti* in *South*, *Aanart* (*Gujarat*) in *Nirruiti* or *South West*, *Sindhu* to the *West*, *Kaikadesha* in *Vayavya* or *North West*, *Madra Desha* in *North* and *Kulinda* in *Ishaanya* or *North East*. In the lineage of *King Magadha* was the famed

Ajata Shatru. The contemporary times of the Magadha Kings witnessed the emergence of Buddha Dharma set up by Goutama Buddha at Kapilavastu. The emphasis of Buddhism was on Truth, Virtue and Non-Violence as against the traditional Vedic Dharma and the consequential Rituals. Goutama's philosophy created high waves and eventually secured wide spread acceptance especially supported by Kings and large sections of common persons. It was in this lineage of Kings were Sakya Muni-Shuddhodana-Sakyha Singha-Buddhi Simha-Chandra Gupta. The last of the lineage mentioned set up Maurya Vamsa, was married to the daughter of King Sulub or Selukas of Parsi desha and followed Bouddha Dharma; his son was Bimbisara and the latter's son was the memorable Ashoka. It was after Ashoka's regime that a Brahmana of Kanyakubjadesha performed a powerful Brahmahotra Yagna on Abu Mountain and there were four Kshatriyas who were materialised from the Yagna Kunda viz. Pramara (Paramara) who was a Sama Vedi, Chapahani (Chauhan) who was a Krishna Yajurvedi, Trivedi (Gaharvar) a Shukla Yajurvedi and Pariharak who was an Atharva Vedi. These Kshatriyas defeated the descendants of Ashoka, reviving the Veda-based Administration and diminished the dominance of Buddhists; Parihar established his Kingdom at Baghel khanda (Bundelkhand) with Kalanjara as its Capital; Chapahani or Chauhan occupied Rajaputana Kshetra (Delhi Nagar) and constructed Ajmer which represented 'Chaturvarnas' or Four Castes and Shukla occupied Anarta Desha (Gujarat) and set up Dwaraka as his Capital. Stated to be the son of Ujjain's King Paramaditya of Paramara Dynasity, Vikramaditya who was a legendary Emperor who heralded 'Vikrama Samvat' (Vikrama Era) signifying his victory over Rudrasimha of the present Gujarat and virtual destruction of the Saka Kshatraka Dynasity. He maintained the Nine Gems in his Court (*Vikramaasya asthaney Navaratnaani Dhanvantarey Kshapanakomarasinha Shanku Vetalabhata Ghatakarpa Kalidasah Khyato Vraraha Mihira Nrupathessabhayam Ratnaani vai Vararuchi mava Vikramaasya*) viz. Dhanvantari, Kshapanaka, Amarasinha, Shanku, Vetala Bhaata, Ghatakarpa, Kalidasa, Varahamihira and Vararuchi. [He was stated to have ruled most of Asia from the Eastern Arabia to China and North Korea and from Mongolia to Indonesia, subjugating and relieving the Earth of Barbarians like Shakas, Mlecchaas, Yavanas, Tursharas, Parasikas (Persians) and Hunas. That was indeed the Golden Era of Bharat!

Kali Yuga's second, third and fourth quarters and Avatara of Kalki

Suta Maha Muni told Shaunaka and other Munis that as Mlecchhas gained victory over the Dharmic Shaktis gradually Kali Yuga Devi was satisfied. Daityas who were stage managing the victory of Mlecchhas then constructed several 'Jalayanans' or Sea borne vessels to Harikhanda (China) where men were very strong as Devas intially but in course of a few years the 'Maya Yuddha' or the cunning and deceitful battles in which Daityas were well known the Harikhanda residents appealed to Mahendra for protection. Indra asked Vishvakarma to reinvent a 'Yantra' (Machine) by which persons of one part of the World would not be able to travel to another part. On receiving the hint Vishwakarma created a 'Bhrami-Yantra' by using which persons of one 'Khanda' or chunk of a Large Region could not freely travel to another 'Khanda' and also a kind of 'Vatsya' or a less potent Maha Vayu. This Vatsya would destroy Daityas, Yakshas and Piscachas and would protect the honest and Dharmic Brahmanas. This Vatsya gave shelter to all the Brahmans and other upright persons for a number of Years. This situation that enabled good persons was most unpalatable to Kali Yuga Devi and approached Daitya Raja Bali. Then Bali and Kalki Devi approached Narayana in the form of 'Vamana' who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread 'Varna-sankara' or destroying the

Rules of 'Varnashrama. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any 'Karmic regulations! At the end of the Kali's second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an 'Avatar' (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with 'Kahdga' (Long sword) whose reach would be unimaginably long and widespread as also with a 'Kavacha' (Body-Cover) and 'Dhaal' or Protective Shield, mounted on a huge horse, travelling on 'Yoga Marga' for sixteen thousand years and would turn the entire 'Srishti' to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called 'Pralaya'! That would be the fresh 'Srishti' heralding the new cycle of Yugas *ab initio!!*

Markandeya Purana:

The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta'; thirty Muhurtas make one day-night; thirty day-nights make one 'Paksha'; two Pakshas make one 'maasa'; six maasas make one 'Ayana'; two Ayanas make one 'Varsha' or a Year. The Ayanas in a Year are 'Dakshina Aayana' and 'Uttara Ayana'. Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a 'Divya Ahoratra' (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapara Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six

lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya.

Brahmanda Purana

About the Cycle of Time and Kalpas and Manvantaras:

'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again - and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Traditional Astronomy, Solar System and 'Kaalamana Ganana' (Time Calculations) : The area which is covered by Sun and Moon constitutes that which brightens the Sapta Dwipas, Sapta Samudras and half of Earth, the other half remaining dark. Again, *Avati trinimaan lokaan yasmaadsuryah paribhraman, Avidhaatuh prakaashaakhyo hyavanaatsa Ravih smruta/* (The 'Dhaatu' or the root of the word 'Avi' means illumination and protection; thus Surya is called Ravi). The word 'Mahi' or 'Mahi Tatwa' means Bhumi or Earth and the sub continent of Bharat is roughly reckoned as Earth; the Solar Disc measures nine thousand yojanas (one yojana is 12 km) and its circumference is three times more. The circumference of Moon is stated to be thrice of Sun. The total size of Earth is fifty crore yojanas and Meru Mountain is situated at the half point of Earth. Considering the elevation of Meru, the radius of Earth is stated to be eleven crore thirty seven lakh or the surface of Earth. Taking into account the revolution of Earth up to the sky and stars, the distance of the Earth and Sky are stated to be equal. All the Seven Dwipas on Earth as also the Seven Upper Lokas of Bhur-Bhuvar-Swar-Janar-Mahar-Tapas-Satya etc. lokas are all included in the 'Paryasa' or 'Bhramana' (Revolution) since they are all in the Cosmic Egg as under an Umbrella. In the revolution all the Lokas are tightly tied together; while the contents of the Cosmic Egg is stabilised with solidified Oceans, each Loka is stuck to each other and thus Earth too is stuck similarly with the solidified water. The solidified water is surrounded by solidified Tejas or Illumination. The Solidified Tejas is surrounded by Solidified Air. The solidified air is further surrounded by Sky which in turn is bounded by Bhutadi which again is enclosed by 'Mahat' and finally Mahat is

bordered by Pradhana or the Infinity! Thus the entire Universe is a comprehensive and cohesive Totality! [Brahmanda Purana-in fact, Puranas in general- believe that the Brahmanda (Cosmic Egg) is protected by sheaths or coverings of Pancha Bhutas or Gross Elements of Earth-Water-Fire-Air and Sky; Earth is protected by solidified water; in the second layer by Agni; further by Air; further again by Sky; beyond which be the Concepts of Bhutadi or the Ahamkara or Ego being the Consciousness of Self as also the 'Mahat' or the High Significance, beyond is Pradhana or the Unknown. All the above Beings are stated to be a Composite Manifestation of the Supreme Unknown]. Meru Mountain was considered as the focal point of Traditional Astronomy. The East of Meru and on top of Maanasa was stated to be the Mahendrapuri where 'AshtaaVasus' whose Chief was Lord Indra were staying and that place was all decorated with gold. To the Southern side of Meru again on the top of Manasa was the abode of Lord Yama the son of Vaivaswata Manu and that Place was known as Samyamana Puri. To the West of Meru again atop of Manasa, Lord Varuna was the abode of a Place called Sukha Nagari. To the North of Meru on Manasa Mount was the Vibhavari Nagari of Lord Soma. On the four corners of the rear North of Manasa were situated the Four Lokapalakas to preserve Dharma and Nyaaya to the mankind. In 'Dakshinayana' or the Southern Transit the course of Sun's forward direction to South would be like an arrow released as he would take various Luminary Devatas along with him: By the time Surya would reach Amaravati of Indra by mid-day, he would have reached Samyamapuri of Yama, when Vanuna's Sukha Nagari would be mid-night and Soma would be nearing dusk time. When Surya would reach Samyamana by mid-day at his peak, it would be Sun Rise at Sukha Puri of Varuna, Sun Set at Mahendri Nagar and midnight at Vibha Nagar of Chandra. If persons experience afternoon at those in South East (Agneya), or South and East, those in South West or Nirruti would experience Sun in forenoon. To persons in North, Sun's position is experienced at later part of night where as to those in North East or Ishanya, it would be in the earlier part of night. When Amaravati experienced midnight, Yama Nagari felt that Sun was setting in the Evenings. At Soma's Vibhavari Nagar, Surya's position would be mid-day but he would have already risen up in the early morning and at Yama's Samyamana it would be midnight.

Thus Surya rises and sets at different places at different timings. Surya is stated to traverse one hundred and eighty one thousand yojanas in a 'Muhurtha'. (Fifteen Nimeshas make one Kashta; thirty Kashtas make one Kala; thirty Kalaas make one Muhurta and thirty Muhurthas make a day and night). If Surya proceeds towards South or in Dakshinayana, his speed increases and whirls around in the middle of the firmament. At Manasottara Mountain, the 'Vishu' (Equinox) is situated in the middle; the circumference of Surya is Nine crores and forty five lakh yojanas. Returning from South to North (Uttarayana), Sun is stated to remain in the Equinox and travel further to Milk-Ocean and then Surya's circumference is stated to be three crore and eight thousand yojanas. When Surya is in the constellation of Shravana and Uttaraashadha traversing the Regions upto Shaka Dwipa, the magnitude of Sun is estimated at a crore and Eighty of yojanas approx. The divisions of Planetary system are Aja Vithi (Southern) or the Naga Vithi (Northern) comprising constellations of Stars; the divisions of star-constellation of Moola-Purvashadha-Uttaraashaadha are born in Aja Vidhi while the constellations of Ashvini-Bharana-Krittika are born in Naga Vidhi. During Dakshinayana, Sun covers thirteen and half constellations of Stars in twelve Muhurtas due to his speed; but in Uttarayana, he covers the same constellations in eighteen Muhurtas. It is said that the central area of a Potter's wheel goes slower and in the same way Sun traverses slower and in the navel of the wheel, it goes further slower ie thirteen Muhurtaas! During one daytime, the first part is called Usha / Sandhya, the second one is Praatahkaala, the next is Madhyaahna

and the next part is of Aparahna and then Sayaahkaala. At the times of dawn and dusk, it was stated that crores of demons are bent on devouring Surya Deva but the Vakakhilya Sages protect Surya deva ; besides, Brahmanaas perform Sandhya Vandana and Gayatri Japa to overcome the demons. On a Vishuvat day (Equinox) the day as well as night are of exactly same measure of Time but from there after Dakshinayana nights get lengthened while during Uttarayana, the daytime gets elongated. Vishuvat Time or Equinox is between Sharad and Vasanta Ritus. That would be the time when Moon is of uniform 'Kalaas'. Brahmada Purana gives a detailed account of 'Kaala gananaas' or Time Calculations related to Soura (Surya), Sowmya (Chandra) and Naakshatra or Stars. It was at this Vishu Time, that 'daanaas' are required to be performed to please Pitru Devas. Since Vishu is considered as most auspicious to Devas too, special Danaas are required to be given to learned Brahmanas.

It is good to learn of 'Kaalamaana ganana' or the calulations of Time as also certain other aspects; for instance: 'Uuna Maasa'(month of shorter count), Adhika Maasa (month with longer month); Kala, Kaashtha, Muhurtaka; Purnamaasi (Full Mon), Amavasya (New Moon); Sinivaali or Kuhu the days when Chandra rekha was not seen at all; and Raaka and Anumati (differentiated nights) unseen on Purnima (Full Moon); Amavasya mixed with 14th Tithi of the next Paksha or fortnight is Sinivali while Amavasya which merges with the first of next Paksha is Kuhu (in both the cases worship of both Sinivali and Kuhu would bestow wealth); Purnamaasi mixed with the 14th Tithi is Anumati while that mixed with the first of next Paksha is Raakha (in these cases too, worship would bestow good progeny and fame). Another facet worth noting is that Uttarayana months are: Magha, Phalgun, Chaitra, Vaishakha, Jyeshtha and Ashadha are of Uttarayana while Shravana, Bhadrapada, Aswiyuja, Kartika, Margashira and Pushyami are of Dakshinayana.

Mystery of 'Jyotishmandala', 'Sishumara', Dhruva, Clouds and Chariots of 'Grahaas' : Asked as to how the various planets and luminaries revolved on the Sky on their own without any clash or confusion and whether some divine hand was performing the act so aptly, Suta Maha Muni replied: *Bhuta sammohanam hyotadvadato mey nibodhata, Pratyakshamapi drushyam cha sammohayati yatprajaa/ Yoham chaturdisham pucchey Shaishumarey vyavasthitah, Utaanadada Putrosou medhibhuto Dhruvodivi/ Sa vai bhraamayatey nityam Chandraadityo grahah sah/ Vaataaneekamayairbandhair Dhruveybandhaani taani vai, Tesham Yogascha bhedascha Kaalaschaarastathaiva cha/ Astodayou tathotpaataa Ayaney Dakshinottarey, Vishuvadgrahavarnaashcha Dhuruvaatatsarvam pravartatey/ Varshaa gharma himam Raatrih Sandhyaachaiva dinam tathaa, Shubhaashubham prajaanaamcha Dhruvaatsarvam pravartatey/* (Indeed this is a mystery that defies imagination although the entire humanity visions and feels it. There is a **Sishumara**-literally meaning the killing of a Child- or a Dolphin-like Formation on the Sky and at the end of the animal's tail is situated **Dhruva**, the illustrious son of Prajapati Uttanapada [who as a boy of tender age felt hurt as to why he could not be seated on his father's lap while his step brother could, apparently because his father liked his step mother more than his own mother; out of anguish the boy resorted to rigorous Tapasya and pleased Vishnu Deva who blessed Dhruva to make him a Pole Star on the sky]; Dhruva became the fulcrum of all the planets and Stars bound to him by the might of Vayu Deva thus controlling all the Luminaries; all the Celestial Beings like Sun- Moon-other Planets are thus controlled by Dhruva). Clapsed firmly by rows of winds thus, Dhruva regulates the movements of the luminaries and their cohesion, differences, timings, schedules, risings and settings; forebodings, Dakshinayana-Uttarayana-Vishuvats/ Equinoxes and Solistices. Dhruva is also responsible to rainfalls, high temperature, snowfalls, days and nights, twilights, and so on. Prompted by Dhruva, Surya Deva receives water from various sources by the aid of his powerful rays, passes it on to Chandra Deva and

with the interaction of the Powerful Wind God materialises clouds and thus create rains and the emergent water to one and all. Thus water is recycled and again and Again. At no stage thus there would be disturbances in the supply of water. Suta Muni states : *Na naasha Udaka -syaasti tadeva parivartatey, Sandhaaranaartham LokaanalmMaayaisha Vishwa nirmिता/ Anayaa Maayaya Vyaptam Trailokyam cha Charaacharam, Vishvesho Lokakruddevah Sahasraakshah Prajaapatih/* (There cannot be total destruction of water resource in the Universe as it gets transformed again again to preserve all the Beings. Parmatma created Maya to protect the Three Worlds always). Indeed it was the Almighty who ensured that Surya provided radiance to one and all and likewise supply coolness from Chandra; these are the two major sources of virility or the power of procreation to humanity and other beings. Aside from the mutual coordination of Surya and Chandra, there are other sources of water like Ganges, other great Rivers and a number of Water-Bodies including Oceans. The heat generated by the sharp rays of Surya on the water on Earth gets converted as water fumes and travels up to the skies which eventually generate **Clouds**. The water content of the clouds turns into rains by the interaction of Winds for the welfare of all the ‘Charachara Jagat’ or the mobile and immobile Beings on Earth. Invariably, rains occur in scheduled Rithus or Seasons. The sounds of thunders occur due to the animations of wind likewise lightnings occur due to Agni. There are three kinds of Clouds: ‘Agneyaas’ or the fiery ones, ‘Brahmajas’ or those born of Brahma and ‘Pakshajas’ or those born of wings. Agneyas originate from heat producing vapour and occur on cold days creating images of elephants, boars and buffalos wandering on skies; they are known as ‘Jeemutaas’ devoid of lightnings with showers ranging from one to two Kilometres. Brahmajas are stated due to Brahma’s breathing and are coupled with lightnings and rumblings of thunders causing freshness in air and facilitating sproutings on Earth; these clouds are carried by Vayu ‘Pravaha’ or fierce winds capable of continuous and heavy rains of long ranges upto ten to twelve km of distance. These clouds are called ‘Pushkaravardhanas’ causing heavy down pours with reverberating thunders. The third variety of clouds is ‘Antyakalpas’ which are the most violent and of unbearable magnitude of sound as though the Cosmic Egg was breaking. ‘Parjanya’ / ‘Diggaja’ the other variety of Meghas are conducive to the growth of vegetation and crops and shower mist in winter. ‘Parivaha’ is yet another type of cloud arising out of the winds from the Sacred ‘Akasha Ganga’ on the firmament materialised as snow drops on Himalayas benefiting herbs and crops of grains.

Reverting back to Simsumara or the Dolphin-like Formation on the Sky, its limb-wise description is as under: *Aouttaanpadastasyaatha vijneyo hyutturo hanuh, Yajnaha parastu vijneyo Dharmo Murthaanamaashritah/ Hridi Narayanah Saadhyohyaswinow purvapaadayoh, Varunaschaaryama chaiva Paschimey tasya Sakthini/ Shishnam Samvatsarastasya Mitropaanam samaashritah, Puccheegnischa Mahendrascha Maarichah Kashyapo Dhurvah/ Taarakaah Sishumaarasya naastam yaanti chatushtayam, Nakshatra Chandra Suryascha Grahaastaaraaganaih sah/ Unmukhaa Vimukhaah Sarvey Vakribhutaah Shritaadivi, Dhruvenaadhishthaaschaiva Dhuvameva pradakshinam/ Pariyaanteeshwara sreshtham medibhutam Dhruvam divi, Agnindrakashyapaanaam tu Charamosou Dhruvah smritah/ Eka yeva bhranmatyasha Meruparvata murdhani, Jyotishaam Chakrametaddhi gadaa karshannavaan mukhah/ Merumaalokayatyesha paryantey hi pradakshinam/* (Aouttanapaada as his upper jay , Yagna Deva as the lower jay and Dharma Deva as the head; Narayana as his heart; Ashwini Kumars as his forelegs; Varuna and Aryama were his inner thighs; Samvatsara is his private part and Mitra his anus; Mahendra, Maricha and Dhruva are in his tail. The Four Stars in the Milky Way never set; Nakshatras, Chandra, Surya, Grahas, Taraa-ganas or constellations of Stars are faced up or down or curved; they are all presided by Dhruva and go around him. Dhruva is the principal hinge in the heavens next only to Indra, Agni and

Kashyapa. On top of the Meru, Dhruva pulls one and all towards him and circumambulates the Great Meru Mountain).

Rudimentary concepts for the study of Jyotisha

Agni the Base: Maha Muni Suta explained to Sages some basic concepts before delving deep into the Science of Astrology. Solar Movement which is stated to be responsible for the origin of all the Planets is strongly believed to be based on Agni by the Vedic Age. Rig Veda prescribed various Agni Karyas and Puranas also endorsed the belief. It is not only to determine the Solar Movement but also to the preservation of Tri Lokas that Agni is rudimentary. The rays of Surya which are able to captivate water from various sources are indeed due to the absorptive capacity of Agni of the Sun Rays and hence the cycle of rains, the Ritus or Seasons, Ayanas, Samvatsaras, Kalamaana, Planetary positions, and the eventual impact brought about on the human and other beings. There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny 'Khadyota' (glow-worm) and viewed Agni for illumination and named it as 'Parthivaagni' or Terrestrial Fire and divided into three forms viz. 'Vaidutaagni', 'Jatharaagni' and 'Souraagni'. Vaidyutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth's hemispheres the Sun Rise and Sun Set or the day and night respectively enter water. Surya Deva absorbs water through his rays and hence called 'Shuchi' or pure. This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyaas, Meghaas, Yaamyas, Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras. Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised. The Dwadasha Rudraas are Indra, Dhata, Bhrga, Pusha, Mitra, Varuna, Aryama, Amsha, Vivashwanta, Twashta, Savita and Vishnu. In the month of Maagha, Surya assumes the name of Varuna, in Phalgun as Pusha, Chaitra as Amsha, Vaishakha as Dhata, Jyeshtha as Indra, Ashaadha as Savitah, Shravana as Viviswata, Bhadrpada as Bhrga, Ashwiyuja as Aryama or Parjanya, in Kartika as Twashta, Margasira as Mitra and in Pushya as Vishnu. In Vasanta Ritu, Surya has Kapila Varna or of ochre (yellowish-brown) colour; in Greeshma golden colour; in Varsha or rainy Season Surya has white colour; in Sisira Ritu, Sun has red colour; in Hemanta Ritu, he has copper colour. Surya provides strength to herbs and medicines, facilitates enhancement of power to the offerings of Swadha to Pitras and potency to Amrita to Devas. Thus Sun

bestows Shakti to Human beings, Pitras and Devas for the benefit of every Being in the Surya Mandala. Surya the Sourcer : Surya Deva is the originator of Moon, Stars and Planets. Chandra is the Chief of Nakshatras and Surya is the King of Grahas. Angaraka Graha or the Planet of Mars is stated to be Skanda the Commander-in-Chief of Devas. Budha is stated to be of Narayana's Amsha. Yama is of Rudra's Form and is also the son of Vivaswanta or Surya Deva himself. Shani Deva is a significant Planet of slow pace but very dominant. The other two prominent Planets of Shukra and Brihaspati are the Mentors of Asuras and Devatas respectively. ---*Adityamula makhilam Trailokyam naatra samshayaha/ Bhavatyasmaa Jagatkrustram Sadevaasura maanusham, Rudropendreyndrachandraanaam Viprendraastri-divoukasam/ Dyutrir -dyutimataam krutnam yattejah Sarva loukikam/ Sarvaatmaa Sarva Lokesho Maha Devah Prajaapatih/ Surya yeva triloukasya mulam Parama Daivatam, Tatah Sanjaayatey Sarvam tatra chaiva Praliyatey/ Bhaavaabhaavouhi Lokaanaamaadityaa trihsrutou puraa, Jagajjeyo Graho Vipraa Deeptimaanaasuprabho Ravih/* (It is doubtless indeed that Aditya is the source of the entirety of Three Lokas. The whole Universe of Devas, Asuras and Manushyaas is originated from Surya; the grandeur and glory of Rudra, Vishnu, Mahendra and Chandra, Devatas and Luminaries is all due to Surya. He is the Soul, the Lord, Prajapati and the highest of all who is the Creator and Destroyer of Everything. The very existence or otherwise of the Totality is due to him).The Sapta Rashmis or the Seven Rays of Surya are Sushumna, Hariksha, Vishwakarma, Vishwashrava, Sampadvasu, Arvaavasu and Swaraat. Sushumna resuscitates the waning Moon and spreads up and sideways; Hariksha which is in the front of Surya is the originator of Nakshatras; to the South of Surya is Vishwakarma which sustains Budha or Jupiter; Vishwashrama from the western side of Sun is the originator of Shukra or Venus and promotes the cause of Panditas or or the Learned Human beings; Sampadsawa Rashmi of Surya is the originator of Kuja; the sixth Rashmi Arvavasu is the birth place of Brihaspati and the seventh Rashmi Swaraat is the originator of Saturn. All the Planets and Stars exist due to the magnificence of Surya Deva. Nakshatra literally means that it has no decadence and it is called Taraka as it redeems the Punya of those persons who performed extraordinary deeds.

Positions of Planets in 'Ayanas': Surya's travel depends on the Ayana; in Uttarayana Chandra's movement looks faster than that of Surya because the former happens to be on a higher position compared to that of Surya. While in Dakshinayana Sun takes to the lower elevation compared to Bhumi; It is aligned with the line of Earth or horizon during the New Moon and Full moon days though not normally visible regularly. On a New Moon day, Moon stationed in the Northern path becomes visible on the Southern path. Only on the Vishu days or Equinotical days, Sun Set and Moon Rise are at the same time but not otherwise. In the Dakshinayana, Surya is positioned under all the Planets: Moon orbits above Sun and so does the entire Galaxy of Stars; Budha orbits above the Chandra; Shukra orbits above Budha; Kuja orbits above Shukra; and Guru orbits above Kuja and Shani orbits above Guru. The Sapta Rishi Mandala or the Great Bear is above Shani and Dhruva or the Pole Star is situated above the Sapta Rishis. It is stated that the distance from the Nakshatras and the Planets is two lakh yojanas.

Planets and Nakshatras: The various Nakshatra Mandalis or Star Constellations responsible for the beginnings of the various Planets were narrated by Suta Maha Muni quoting Veda Vyasa as follows: Vivaswan the son of Aditi was Sun the first Planet was born in the Constallation of Vishakha. Chandra or Tvisimam the son of Dharma originated in Krittika. Shukra the son of Bhrigu Maharshi was born in Tishya or Pushya. Brihaspati, the Deva Guru and the son of Angirasa Maharshi was born in ther constellation of Purva Phalguni. Kuja Deva the son of Prajapati is lit up with nine 'Agni Jwaalas' was born from the Star Constellation of Purvashadha. Shani Deva the son of Surya is full of seven Flames of

Fire was born in Revati 'Nakshatra Mandali'. Budha Deva the son of Chandra too has five fires of illumination and was born of Dhanishta. Rahu the enemy Surya and Chandra of Tamasic trait was born in Bharani while Ketu the son of Mrityu who was full of darkness at his abode was born to Aslesha Constellation; his characteristic is known for destruction and death. As Rahu and Ketu were born in these Stars, those humans born in these Stars do have evil effects during the specified Nakshatras and would do well to worship the respective Stars and Almighty as well to ward off the impact.

In sum, Aditya is the Prime Planet; Shukra is the Prime of Taraagrahas; Ketu is the Prime of meteors; Dhruva is the Prime fulcrum of all Luminaries scattered in all directions; Shravishta (Dhanishtha) is the best of Nakshatras; Uttaraayana is the Prime Ayana; Sisira is the Prime of Rithus; Magha is the best of 'Maasaas' or Months; Shukla is the Prime of the Pakshas or Fortnights; Pratipat is the Prime Tithi; between Day and Night, the Day is better of the two; and the best of Muhurtas is that which is governed by Rudra Deva. Among 'Kala Pramanaas' or the Measurements of Time, the best indeed is 'Nimesha'. The best Pancha Varsha or the Period of Five Years called a 'Yuga' is what starts from Dhanishta to Shravana. Indeed, Divakara is identified as 'Kaala' or the 'Chaturvidha Bhuta Pravartaka' or the Top Controller of Time. Indeed, this Universe is made and managed by Paramatma; and the Science of Jyotisha is unfathomable by those who could very well see and think: *Aagamaadanumaanaas –cha pratyakshaadupa pattitah, Pareekshya Nipunam Buddhayaa Shraddhaatavyam vipaascitaa/ Chakshush Shastram Jalam Lekhyam Ganitam Buddhivittamaah, Panchaitey hetao Vipraa Jyotirganana vivechaney/* (No human being could grasp or even guess the Form, Substance, Feature, Position and Movement of the Extra-Terrestrial Entities by mere vision. One has to perceive, guess, imagine and believe by various media like Scriptures, Interpretation, discernment and logic. The possible means are vision, water, picturisation and computation.)

Matsya Purana

About 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva< Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaah, Vairaja, Gauri, Maheswara, and Pitru.

Manah srishti vikurute chodyamaana sisruksayaa, Aakaasham jaayate tasmaattasya shabdam gunam viduh/ Aakaashaat vikurvaanaat sarva gandhahvah shuchih, Balavaan jaayate vaayuh sa va sprashagunomatah/ Vaayuropi vikurvaanaadvirochishnu tamonudam, Jyotirupyadyate bhasvattad rupagunamuchyate/ Jyotishascha vikurvaanaat aapo rasa gunaah smritah, adbhyo gandha gunaa bhumi-rityeshaa srishtiraaditah/ Yatpraagyad dwaadasha saashtra muditam Daivikah yugam, Tadekasatpati gunam Manvantaramihocchate/ Manvantaraabhya sankhyaani sargah samhaara evacha, kreedatrivaitat kurute Parameshthee punah punah/ (Paramatma as inspired to script the process of Creation, conceived 'Manas' or the springboard of desires, apprehensions and thoughts; then from his introspection He picturised 'Aakasha' and its typical characteristic of 'shabda guna; it is from Akasha emerged its offshoot the various types of odors which eventually spread out itself as 'Vaayu' or the powerful wind; this further generated the sense of 'sparsha' or touch. In the further cycle of Pancha Bhutas or the Basic Elements, the radiance of Agni got manifested while the derivative of Fire engendered Prithvi or Earth. This was the primary phase of Creation. Just as the aforementioned 12000 Divine Years totalling the Four Yugas

would thus constitute one Manvantara. Such Manvantaras are innumerable as these are of repetitive nature in the Kalamaana or the Eternal Time Cycle. Similarly the process of ‘Sarga-Samhara’ ending up with Pralayas or Universal Extinctions are cyclical too, as Prajapati Parama Purusha enjoys the play again and again.) *Chatushpaat sakalo dharmah Satyam chaiva Krite Yuge, Na adharmana agamah kaschit Manushyaan prativartate/ Itareshvaagamad dharmah paadashastwaropitah/Chourakaarita maayaabhi Dharmash -chaapaitipaadashah/Arogaah sarva siddhardaah chatushpaiti paadashah/Arogaah sarva siddhardaah chaturvarsharshataayushah, Krite Tretaadi hyeshaam aayuh hrasati paadashah/ Vedottama aayuh matyaanaam aashishahshvaiva karmanaam, phalatyanyuga loke prabhvascha sharirinaam/ Anye Krita yuge dharmtretaayaam Dwaaparepare, Anye Kali Yuge Nrinaam yugahyaasaanirupitah/ Tapah param Krita yuge Tretaayaam jnaanamuchyate, Dwapare yajnamevaahur daanaanimekam Kalau yuge/* (During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first- second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, ‘Tapas’ was the principal way of Life, in Treta Yuga significance is accorded to ‘Jnaana’ or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yajnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of ‘Daana’ or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe ‘karma kanda’ but atleast perform charitable deeds.

‘Matsya Purana: Surya-Chandra Gati Varnana: (Some interesting facts):

Both Surya and Chandra cover daily the Seven Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Sapta Parvatas (Sumru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana). Normally Surya Deva covers trilokas each day. Surya Mandala as defined by Veda Vyaasa is nine thousand yojanas and the total circumference is stated to be 27000 yojanas. Prithvi’s mandala is stated to be fifty crore yojanas. One half of this is spread north to Meru Parvata and by half of Meru Parvata on four sides one crore yojanas is stated to be spread over. Half of Prithvi is stated to spread nine lakh fifty thousand yojanas. Now the four sided spread of all the four directions is stated as three crore yojanas. This is what the sapta dwipaas and sapta samudras which occuppies the spread of earth. The surrounding area of Prithvi known as ‘braahma mandala’ is thrice larger than that of Prithvi. Thus the area of Prithvi plus works out to eleven crore and thirty three lakh yojanas! Now the account of earth and the ‘antariksha’. The area of the Sky as contained by that of nakshatraas is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that of ‘antariksha’. Now the Jyotirgana Prachaara: and **Meru Parvata:** To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata’s back side, there is Manasaparvata

and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata atop Sukha Purawhere Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circubambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veedhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Shishumaara Chakra : On the 'akaasha mandala' or the sky line, in between the space of fourteen nakshatras, there is the shishumaaraka chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by 'Jyotirgana' and 'Vayurgana', he is free to take his 'manasika sankalpa' for performing his 'bhramana' or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala

nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinaayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva's decision. Now, those clouds which afford life to Beings are called 'Jeemuta Meghas'; such jeemutas are normally impacted by 'vayus' which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create 'maha vrishti' or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to place with their wings carrying dark clouds repete with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire 'Brahmanda' came into place as the 'Aja' or the Self Manifested Brahma came out bursting out from the 'anda kapaala' or egg shell with the interaction of fierce wind and clouds. Brahma was also 'Jalajaataasana' or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Diggjas. Elephants, mountains, clouds and serpents are of the same 'kula' or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of 'vrishti' or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jangamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti's mobility is sustained

Vishnu Purana

'Kaalamana' in the context of Bharata Varsha which metamorphosed like a kaleidoscope gradually adopted Videsha Samskriti; new culture, life-style and even new psyche. In the process, the Vedic Dharma witnessed some changes in the process of evolution. As the Rulers changed, so did the cultures yet the core remained intact. Buddha/ Ashoka created a new versions of Hinduism; Vikramaditya resisted the onslaught of Barbarians like Shakas, Mlecchhas, Yavanas, Tursharas, Parasikas (Persians), and Hunas. Shatavahanas controlled Shakas, Chinese, Bahmikas, Kamarupas, Rome and Ishaamashih (Jesus Christ). King Bhoja resisted the cult of Prophet Mahammad. But Pathans over-powered Prithviraja and thus the Bharata Varsha witnessed some dissipation of Hindu Dharma. The Varnashrama gradually became a virtual non-entity excepting in somewhat feeble and diluted forms. The glorious contribution made by renowned 'Acharyas' to revive and sustain Hindu Dharma is incredible; the illustrious Acharyas included Ramananda, Nimbadiya, Madhavaacharya, Jayadeva, Shankaracharya, Ramanujacharya, Chaitanya Maha Prabhu, Shakteyas and so on. The role of Regional Kings like Shivaji and even Kings of alien Dharmas like Akbar-as Hindu influence in reverse-was evident on the large canvas of Hinduism. Sweeping changes were made by the British Rule in the entire life style of Indians and the considerable inevitable mix of races diluting the Dharma. Yet, *aakaashat patitam toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati!* Indeed, there are innumerable paths in several directions to reach the mountain top to attain the Unique Paramatma. There have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visisthta Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallbhacharya is the exponent of Suddha Advaita or

Pure Monism. Then came the Brahmo Samaj movement heralded by Raja Rama Mohan Roy which no doubt was essentially Hinduism be defied that Hindu Scriptures ought to be catholic and the Samaj pioneers read out publicly to Christians and Muslims too. After a long spell the movement got dissipated. Anti-Vigraha Aaradhana Movement, Athiesm, Nastikata are the weeds in some pockets yet. Meanwhile the core of Hinduism ; Vedic Culture survives, albeit incorporating and absorbing external and internal influences in the process of evolution, and continues in its quentessential form. But all these interpratations notwithstanding, the realism that death is the Truth, the thought that all the beings in srishti are but the birds in their respective cages and 'praanas' finally evaporate with their karmas of pluses and minuses are weighed for 'punarjanmas' in the Time Cycle till the jump off into eternal bliss which is but an illusion is possible.

Vishnu Purana futher states: Surya Deva's chariot occupies an area of nine thousand yojanas and twice is the area of its 'Ishaa Danda' or the area between the 'Juuva' or Yugaartha and the 'Ratha'. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushtup and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable;* counting from the East of Manasotrara Mountain, the Kaala- Chakras on Eastward to Indra, Southward to Yamaloka, west weard to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In otherwords, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyshasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa teshamudayah smrutah, Tirobhavam chayatraiti tatraivaastamanam Raveyh/* (Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lighten portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannasha Divaakaraha, Karostahastathaa raatrim vimunmodineem Dwija/* (Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of ay and nights). From the time of Chakra's start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhyha Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Meshha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya's direction changes from North to the Southern Direction and that phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas (thirty muhurthas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurthas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks

and Usha or night falls, the Vyashti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: *Omkaaro Bhagavan Vishnustridhaamaa vachasaam patih, Tadyucchaaranatastey tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena Sampreritam Jyotiromkaaranaatha deeptimat, Dahatya sesha Rakshaamsi Mandehaa-khyaanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa nopaastim kurtutey tu yah//* (The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandea-called Rakshasaas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!) *Sishumara Chakra / Jyotisha Chakra*: On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu. Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya. Sishumara is coiled with its head down, Ashvini Kumars at its feet; Varuna and Aryama are at thighs, Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva. Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra' by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhaa, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz. Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varotthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/* (The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Padma Purana

Concept of Time and 'Brahma Srishti' : Pulastya Maha Muni affirmed to Bhishma that Brahma was Narayana Himself and that in reality he was Eternal. But in a formal sense it was stated that Brahma was 'created' and in that normally recognised manner Brahma had hundred years of age; apparently, the concept of Time would have to have a basis and that was why Brahma's age was determined notionally as of hundred Brahma Years; in other words, 'Para' or the first half was over and his present age has entered the 'Pararth', the second half (viz. Fifty first year). This was how, the concept of Time emerged. Every fifteen 'Nimeshas' constitute one 'Kaashtha'; thirty Kashthas one 'Kala'; thirty Kalas make one 'Muhurtha'; thirty Muhurtas make one day/night, thirty day/nights make on 'Maasa'; (half Maasa makes

one 'Paksha'), six Maasas make one 'Ayana' and two Ayanas-Dakshinayana and Uttarayana- make one 'Year'. Dakshinayana is a night for Devas and Uttarayana their day. One hundred human years make one day-night of Devas. Twelve thousand Deva Years make four Yugas viz, Satya Yuga, Treta Yuja, Dwapara Yuga and Kali Yuga and these four Yugas make one Maha Yuga which is Brahma's one day! Satya Yuga comprises 4800 DevaYears including 'Sandhya mana' of 400 years and 'Sandhyamsha maana of additional 400 years; Treta Yuga comprises 3600 Deva Years including 600 years of 'Sandhya/ Sandhyamsha mana' each; Dwapara Yuga of 2400 years including 200 years of 'Sandhya/ Sandhyamsha mana' each and Kali Yuga of 1000 years including 100 years each of Sandhya / Sandhyamsha manas.Deva Years are 360 times more than human years. For instance, the duration of Kali Yuga in human year terms is 432,000 years; Dwapara's is 864000; Treta Yuga's is 12, 96,000 and of Satya Yuga is 17, 28,000 years; all the Yugas totalling 432, 00, 00,000 (432 million) make one Chaturyuga and that constitutes one Brahma Day! In one day of Brahma there are fourteen Manvantaras and each Manvantara has 8, 51,000 of Deva Years. There are two kalpas on one day-night of Brahma. At the end of the previous Kalpa, Brahma felt fresh from the previous night and found that Prithvi was submerged in water while Bhagavan Varaha Deva entered into water and Prithvi prayed to him; in response, Varahadeva emanated a 'Ghur Ghur' sound which was like the reverberation of Sama Veda, lifted up Prithvi from Rasala loka by the might of his horns, Devas rained fragrant flowers from the sky, Rishis went into rapturous tributes to Vishnu's incarnated Varaha Rupa; and Brahma implored the latter to allow him recommence Srishti with his blessings as also to preserve and administer the Creation that he would so generate even as the Lord gracefully replied to say: 'Tathastu!' (So be it!).

Brahma's first Srishti being Maha Tatva, the creation of Tanmatras was known as Bhuta Sarga or the Second Srishti; Vaikka or Satvika Ahankara was the third Srishti of Indriyas or Aindriya Sarga; the Fourth Srishti is the Mukhya Sarga related to Mountains, Forests and other Sthaavara Srishti; the fifth Srishti relates to Pashu-Pakshi (Animals and Birds); the seventh Srishti was called Deva sarga or Urthva faced and was of Devas; and Seventh Srishti was of Manava Sarga; the Eighth was of Anugraha Sarga which could be of Satvika or Tamasic nature and finally the Ninth Srishti called the Kaumara Sarga which could be of Prakrita or Vaikrita Marg. Depending on the carry forward of one's own balance of 'Papa-Punya' of the previous time-frame preceding the Pralaya, placement of lives was commenced by Brahma in the New Age. Arising out of his 'Manasika Samkalpa' (Mind born Proposal), Brahma created various species including Devas, Asuras, Pitaras and human beings. From his thighs, the evil Asuras emerged and as per his free will various birds were created. From his stomach surfaced cows, his shoulders the wolves; his face created horses, elephants, asses, nilgais, deer, camels, etc. each species multiplying several others. Brahma's body hairs created fruits, roots and foodgrains. From his right extreme face, Brahma created, Gayatri Chhandah, Rig Veda, Tivritstoma, Rathantara, Agnihoshtha yagna; from South-faced he created Yajur Veda, Tristhub Chandas, Panchadasha stoma, Brihatsaama, etc; Sama Veda, Jagati Chhanda, Saptadashastoma, 'Vairupa' etc; from the Western face; Brahma created Ekavimshatstoma, Atharva Veda, Aptoryama, Anushthup chhanda, and Vairaja from the Uttaravarti Mukha. Miscellaneous 'Pranis' were created from any of the limbs of Brahma. To sum up thus at the beginning of the Kalpa, Prajapati Brahma created Devas, Asuras, Pitaras and human beings as also of Yakshas, Pishachas, Gandharvas, Apsaras, Siddhas, Kinnaras, Raakshasaas, Lions, Birds, Animals and Reptiles. Focussing attention on human beings now, Bhishma asked the highlights of Varnashrama Vidhi and Pulastya Muni explained that Brahma created Brahmanas from the face, Kshatriyas from 'Vakshasthali' (chest), Vaishyas from thighs; and Shudras from the feet. These four Varnas are the

important constituents of ‘Yagnas’; Devas are satisfied with their respective portions of ‘Havis’ (oblations) to Agni and being pleased with the Yagnas, Devas bestow good rains and good crops which leads to material prosperity. The hearts and hands of every body tend to be clean and social customs and virtuous living would go hand in hand. Prajapati decided the duties of the Four Varnas, depending on the professions that human beings tended to follow like Brahmanas performing Yagnas, Vratas, Temple Tasks, and enabling various religious deeds of Virtue in favour of the members of three other Varnas etc.; Kshatriyas discharging the responsibilities of Kingship, Administration, Security against external enemies, collection of taxes and maintenance of Internal Law and Order; Vaishyas performing business, farming, trading and all matters involving finance, provision of materials to others by allowing reasonable profits for the services given etc. and Shudras supporting the members of the Three Varnas in the discharge of duties being undertaken by them. Brahma materialised the above various kinds of Creations by applying his mental faculties but was not quite satisfied as the next generations so created were not adequate to fill in the universe; therefore he created Sages like Bhrigu, Pulaha, Kratu, Angira, Marichi, Daksha, Atri and Vasishtha, in addition to the four ‘Manasa Putras’ viz. Sanaka, Sanandana, Sanatana and Sanat Kumaras. As not all these sons were interested in family lives, Brahma created Rudra from his forehead and decided that half of the body be a woman; thus Eleven Rudras got materialised along with as many Rudranis who had a variety of Rupas ranging from ‘Sowmya’ (composure), ‘Krura’ (unkindness), ‘Shanta’ (peacefulness), ‘Shyama’ (darkness), ‘Gaura’ (wheatish) and such other colours. Further on, Brahma created Swayambhu Manu and the latter’s wife Shatarupa; the Manu couple gave birth to sons Priyavrata and Uttanapada and daughters Prasuti (married to Daksha) and Akruti (married to Ruchi Prajapati). To Prasuti and Daksha were born twenty four daughters, thirteen of whom were Shraddha, Lakshmi, Dhruvi, Pushti, Tushti, Megha, Kriya, Buddhi, Lajja, Vapu, Shanti, Sidhi, and Kirthi (all these thirteen were married to Dharma); eleven more daughters were Khyati, Sati, Sambhuti, Smriti, Preeti, Kshama, Sannati, Anasuya, Urja, Swaha and Swadha; they were wedded respectively to Bhrigu, Shiva, Marichi, Angira, Pusasthya, Kratu, Atri, Vasishtha, Agni and Pitras. The sons of Daksha’s daughters were Kamak by Shraddha, Darpa to Lakshmi, Niyam to Dhriti, Santhosh to Tushti, Lobha to Pushti, Shruta to Megha; Danda, Vinay and Naya to Kriya, Bodha to Buddhi, Vinay to Lajja, Vyavasayak to Vapu, Kshema to Shanti, Sukha to Siddhi, and Yash to Kirti. These were all the sons of Dharma. Kaam and Nandi gave birth to Harsha, the grand son of Dharma. Bhrigu and Khyati gave birth to Devi Lakshmi who was Lord Narayana’s wife. Bhagavan Rudra accepted Sati as his wife (Daksha’s daughter) but Devi Sati sacrificed her life pursuant to Daksha’s Yagna to which Rudra was uninvited but Sati insisted in attending it; she felt highly insulted by her father Daksha who also offended Rudra Deva and Rudra eventually destroyed Daksha Yagna.’

Markandeya purana

Time measurement, Life span of Brahma and his various Creations

The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one ‘Kshana’; fifteen ‘nimeshas’ make one ‘kashtha’; thirty kashthas make one ‘kala’; thirty kalas make one ‘Muhurta’; thirty Muhurtas make one day-night; thirty day-nights make one ‘Paksha’; two Pakshas make one ‘maasa’; six maasas make one ‘Ayana’; two Ayanas make one ‘Varsha’ or a Year. The Ayanas in a Year are ‘Dakshina Aayana’ and ‘Uttara Ayana’. Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a ‘Divya Ahoratra’ (Divine day-night) and on this count, each

Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapara Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya. The residents of Bhuloka, Bhuhariloka and Swariloka then get shifted to Mahariloka and the residents of Mahariloka would get transferred to Janiloka and Tribhuvanas or all the Three Bhuvanas become 'Ekarnava' or replete with water and Brahma goes to sleep overnight. On the following day, Brahma starts Creation afresh; this is how every year of three hundred sixty days, Brahma's each year, there would be a Maha Pralaya. As of now, Brahma's age is past fifty years or one 'Parartha' plus; that is how one reckons that the 'Dwitheeya' Parartha is on going in the Kali Yuga's 'Prathama Paada', in Varaha kalpa which followed the Padma kalpa. At the end of the latter Kalpa, when Brahma recovered from sleep, he found the entire surroundings were full of water and he realised: *Aapo Naaraa Iti prokta aapovai Narasunavah, thasu shetey sa yasmamcha thena Narayanah/* (the word 'Jala' denotes 'Naara' and thus Lord Vishnu sleeps over it and thus He is known as Narayana); thus Brahma felt that Lord Vishnu must be engaged in lifting Earth from the deep waters of 'Patala' by assuming the Avatar of Varaha and this scene was witnessed by the residents of Janiloka Maharshis. When Prithvi was steady in water like a ship, the Brahma commenced Srishti with Mountains, followed by 'Sapta Dweepas' and kept on meditating further as in the earlier Kalpa viz. Padma Kalpa. He materialised 'Five Avidyas' viz. Tamomaya, Tamah, Moha, Mahamoha, Tamisra and Andhakamishra. As the 'Prathama Sarga' of Srishti (the first Stage of Creation) was essentially of Mountains, Brahma meditated further but the Second Sarga to was not satisfactory as that had the feature of Ahamkari Srishti of 'Agyan' which was the resultant of Tamo Guna and was primarily of animals. Once again Brahma meditated with Satvik Guna and the outcome was the creation of the Deva sarga as He was highly satisfied in the Third Sarga. In the Fourth sarga, Brahma created Human Beings as a result of the Rajo Guna and the resultant dominance of 'Duhkha' (unhappiness). The Fifth Sarga is known as 'Anugraha' (Blessing) featuring Viparyaya Siddhi (Fulfilment) and Shanti (Peace). The Sixth Sarga deals with the creation of those who know the past and present; these are the 'Bhutas' and 'Bhutadhikas'; the latter are those who have the features of inspiring and getting inspired, who great interest in various matters and have narrow mind and thinking. In a different context, the First Sarga comprises of Brahma's Srishti, the Second Sarga relates to Brahmamsa Srishti or of Bhuta Sarga; the Third Sarga is Indriyak/Vaikarik Srishti which is of Prakrtika Sarga; the Fourth Sarga or the Chief Sarga is essentially of 'Sthavara ganas'; the Fifth Sarga is of 'Tiryakyoni' or of lower animals; the Sixth Sarga is of Devas; the Seventh Sarga is of 'Maanush' (Human beings); the Eighth Sarga is of Satvika and Taamasika features and finally the Ninth Sarga is of Praakrut and Vikaari Srishti, which is the root of the

World. In the process of Lord Brahma's Creation of Devas, Asuras, Pitras and Human Beings, Tamasika Guna prevailed most and he rubbed his thighs and created Danavas. He assumed another Physical form whose predominance was of Satvika guna and created Devas. With another Body along with the same Satvika Guna, he created Pitras. Subsequently, he took over yet another Physical form full of Rajasika Guna and produced Human Beings. He devoted the day time for the creation of Devas, the nights for the production of Asuras, Sandhya (the day- break time) for Pitras and the Jyotsna Sandhya for the creation of human beings. While creating Asuras during the night, Brahma was tired, felt hungry and with the mix of Tamasika and Rajasika Gunas in that darkness created a species and attempted to eat the species with moustaches and beards which shouted desperately saying 'Rakshaami' (Please do not eat us!) and thus were born 'Yakshas.' As Brahma's hair from his head started dropping, he grew angry and created serpents; when he grew further angry the result was the creation of 'Pashitaashana' or Consumers of Meat known as 'Pisachaas'. In the early morning hours of the day, Brahma thought of 'Gou' (Cow) and thus were born 'Gandharvas'. Further, the Eight-fold Devas were created. Thereafter, the Srishti of 'Pasu Pakshi' (animals and birds) was generated from Brahma's body; from his stomach and sides emerged cows, from both of his feet were generated horses, elephants, donkeys, hares and deer; camels and asses besides innumerable animals, birds and medicinal plants from his body hairs. Brahma's creations were classified as 'Graameena Srishti' (Rural based) like buffalo, goat, cow, horse, donkey etc. and 'Aaranya Srishti' like monkeys, birds, water-based, Snakes, and wild animals. From his first face, Brahma created Yagna Gayatri, Tri Ruk, Tri-vrut, Saama Rathantar and Agni-shtom; from his Dakshina mukha or Southern faced were produced Yajuh, Thrishtubhchhanda, Panch Dasa shtoma, Brihat Saam; from his Western face were produced Saama Jagaticchanda, Vairupa and Atiraatra.; from his Northern face emerged twenty one Attharva Vedas, Aptoryaam, Anushtup chhanda, and Vairaaja. Lord Brahma performed already the creation of illumination, diamonds, clouds, Indra Dhanush (Rainbow) and birds even before the of Kalpa. Thus whichever 'Praani' with life is to be born with scheduled tasks in its life-time is in position. These Praanis now born with their actions in their earlier lives with violence, non-violence, roughness or smoothness, cruelty or kindness, Dharma or Adharma, Satya or Asathya would receive back the opposite treatment in their life ahead. Lord Brahma meditated further when his Manasa Putras viz. Bhrugu, Pulastya, Pulaha, Kratu, Angira, Marichi, Daksha, Atri and Vasishtha were materialised; he created then the Krodhhaatmak (Irate) Rudra, followed by 'Samkalpa' (mental desire) and Dharma (Virtue). Brahma also created Swayambhu Manu and his wife Shatarupa; the latter gave birth to girls Akruti and Prasuti; Akruti was wedded to Prajapati Ruchi and Prasuti was married to Daksha Prajapati. Akruti and Ruchi gave birth to a son Yagna and a daughter Dakshina. Prasuti and Daksha gave birth to twenty four daughters; these were as follows: Shraddha, Lakshmi, Drhiti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Shanti, Siddhi and Kirti were wedded to Dharma; the remaining eleven were Khyati, Sati, Sambhuti, Smriti, Preeti, Kshama, Sannati, Anasuya, Urja, Swaha and Swadha were respectively married to Bhrigu, Mahadeva, Marichi, Angira, Pulastyha, Pulaha, Kratu, Vasishtha, Atri, Vahni and Pitrugana. Out of these, Dharma's progeny were as follows: Shraddha to Kama, Shri to Darpa, Dhriti to Niyam, Santosh to Tushti, Lobha to Pushti, Medha to Shruta, Kriya to Danda, Buddhi to Bodha, Lajja to Vinay, Vapu to Vyavasayak, Shanti to Kshema, Siddhi to Sukha, and Kirti to Yasha. Shraddha's son Kama (desire) gave birth to Harsha (happiness) and the latter's son Adharma (Evil) was married to Himsa (Violence) and Anrut (Untruth) was born to Adharma and Himsa. In this family lineage emerged Nikruti, Naraka, Bhaya (Fear), Maya (Illusion), Vedana (Distress), Vyadhi (Disease), Jara (Old Age), Shoka (Anguish), Trishna (Thirst), Krodh (Anger), Mrityu (Death), Alakshmi (Scarcity) and one of the latter's sons was named *Dussaha* (Intolerant).

Agni Purana

Agni Purana also prophesied the Final Avatar of Lord Vishnu as Kalki, to be born to 'Vishnuyasha'. He would be fully armed to destroy the disbelievers of God and perpetrate sins and criminal acts and re-establish Dharma (Virtue) and Nyaya (Justice) and revive the concepts of four 'varnas' (castes,) viz. Brahmana (the nobility), Vaisya (the business class), Kshatriya (the Warriors and Defenders) and Sudra (the Others). The revival of the four 'Ashrams' (Stages of Life) too would happen viz. Balya (Childhood), Grihastha (the family person), Vanaprastha (the senior and religious class) and Sanyasa (Seekers of Truth and death-awaiting). [Note: The popular belief is that by the close of the fourth phase of Kalki Yuga (era) as against the first phase now, Lord Vishnu would take the 'Avatar' (Incarnation) riding a flying white divine horse, brandishing a sword, destroying the Evil and reviving the Virtue, thus heralding a completely New World Order following the Great Destruction and evolving a Fresh Cycle of Creation.

Agni narrated the Story of Creation to Vasishtha as follows: Prior to Creation, Vishnu the Eternal and All Pervasive created Water and there was no day, night or time. He materialised 'Prakriti' and with its interaction with Prakriti created 'Maha Tatwa' and from the latter emerged 'Ahamkar' (the feature of the Self and Ego). Ahamkar was of three forms viz. 'Vaikarika' or Satvika, 'Thaijasa' or Rajasa and 'Bhutadirupa' or Tamasika. From Tamasika Ahamkar, there was the Tanmatra of 'Shabd' or Sound which produced 'Aakaash' (Sky); from Sky was generated the Tanmatra of 'Sparsh' or the Touch which in turn created 'Vaayu' (Air). From 'Vayu' the Tanmatra of 'Rupa' or Form, enabled the emergence of Agni (Fire). From Agni, the 'Rasa' Tanmatra created 'Jal' (water). From water the 'Gandha Tanmatra' or the feature smell created Bhumi or Earth. Such is the chain reaction from Sound to Touch to Form to Rasa to Smell-all the creations of Tamasika Ahamkar. From the Rajasika/ Tejasika Ahamkar, Ten 'Indriyas' or physical parts got created while the most significant physical component is 'Manas' or Mind viz. the eleventh Indriya is the product of Satvika 'Ahamkar. Then the 'Swayambhu Shakti' or the Supreme Energy generated water. He sowed a Seed (virility) into the Water and on the Water Surface, and there floated a Golden Egg or the Brahmanda, from which emerged Lord Brahma. The Golden Egg opened in two parts, one as Heaven and the other as Earth, the connecting link being the Sky. Brahma then created Earth in Water and ten directions, besides 'kaal' (Time), 'man' (mind), 'kaam' (desire), 'vani' (speech), 'krodh' (anger) and 'rati' (passion). Then emerged Vidyut (Lighting), Thunder, Clouds, Rainbows, Words and Anger. He created from His Body the Texts of Vedas (Rig, Yajur and Sama) mainly to make sure and also enable Yagnyas and other Sacred Ceremonies. He created the four Sanaka brothers, the manifestation of anger as Rudra; and the seven sons from His Powers, viz. Marichi, Atri, Pulasthya, Pulaha, Kratu, and Vasishtha. Brahma materialised half of his body as Purusha (male) and the other half as 'Stree' (Female). The 'Srishti' from the females led to that of 'Prajas'. Human Creation was made possible by the first Manu called Swayambhu Manu and his wife Shatarupa; the couple gave birth to two sons Prayamvrata and Uttanapaada and a daughter Devahuti who married Sage Kardama. Agni Deva then described the lineage of Swayambhu Manu who included the illustrious Dhruva and Chakchusha Manu, Prachetas, Daksha Prajapati, Ashtaa Vasus (viz. Aap, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa), and Eleven Rudras (stated to be the main Rudras besides thousands and more) viz. Hara, Bahurupa, Triambaka, Aparajita, Vrishakapi, Shambhu, Kapardi, Raivata, Mrigavyaadha, Sarpa and Kapali). Thus Agni Deva described Prakriti / Maha Tatwa Srishti or Brahma Sarga, the second one was known as Tanmatra Srishta called Bhuta Sarga, the Third Srishti is 'Vaikarika' or Aindraka Sarga. The Fourth Srishti is called Mukhya Sarga or 'Sthavara' Srishti of 'Vriksha, Parvat adi' / Trees, Mountains etc. The

‘Tiryagyonya’ Srishti of ‘Pashu-Pakshis’ or animals and birds is the Fifth Srishti. The sixth Srishti is of Deva Sarga (Urthva Strota/ higher); the seventh Sarga is Manava Sarga and the eighth Sarga is Anugraha Sarga based on Satvik as well as of Tamasika-orientation. The ninth variety is Nitya Sarga or the usual Srishti.

UPANISHADS

Taittiriya Aranyaka:

The Time Cycle

There are four fold aspects of proofs viz. Scriptures/ Shrutis -Perceptions or Smitis-Historical Information and Inferences. Bhagavan Bhaskara’s kiranams take into account all these four aspects - both transparent and deducive; what is praana or the vital energy! How food is created! How the Beings in Srishti, especially those humans who are clearly expressive have pleasures and pains as also likes and dislikes. It is said that a river is noticed to flow always since several streams and water bodies are directed there into; that is how emerges the concept of ‘kaala maana’ or the cycle of Time. Several units of time like ‘anu’ or minute adds up to ‘Samvatsara’ as perfectly organised in the Time Machine an the analogy of river flows. The kaala maana could be broken into small or big units. But indeed, the Supreme Self or the ‘adhi sattva’ is neither divisible nor measurable! There are three aspects of vision by the eyes: viz. the skin covering the eyes- the retina which denotes the watering mechanism of the eyes-and yellow / smoky colour of the vision or of the Varuna Deva’s nature; this deity could view infinities like the distant oceans. Similarly the short distant vision is perceivable by ordinary Beings but the celestial vision of Varuna could see the ‘ayanas’ like of utara-dakshina or the bi-yearly time slots; the Rithus or six Seasons. In between these units, there are two phenomena viz. ‘jalpitam’ or casually-even hazily- cognisable and another is ‘dihyate’ or perfectly understood. Thus the Samvatsara has two flaps of the eyes viz. the right and the left viz. shukla and dakshina ayanas. Pusha Deva! this is how, one form of your swarupa or form is of radiance and another form is of Agni- the master of Yagjnas. One view is of bliss or Satya or the Truth and another is Mayathe Make-Belief Illusion or Asatya -the Untruth! Pusha Deva, you are of Vishva Rupa or of Innumerable Forms! Yet of two basic visions viz. of ‘Pathya’ - of Pusha’s wife the executive energy of Pushan- or of Truth or the Eternal Reality and the other the Illusion. In the former, there is no samvatsara- no worldly existence, no sustenance nor sustainer, no cows or Beings, no Adityas nor Devas. Also there are samvatsaras and time cycles; no yagjnas nor ‘punya paapaas’; THAT is *avyatam shashvatan vishnum ananatam ajam avyayam!*)

About Shad Ritus or The Six Seasons: Basically, Bhagavan Bhaskara had six rays as Rishis-born of Paramatma together as twins but the seventh was secured later alone and as such the most decided one. The three twins are defined as of lower and upper levels, the lower being anna-praana- manas or matter-life-mind while the upper level denoting sat-chit-ananda or actual existence-consciousness-and bliss. Now the seventh one denotes ‘swar’ or ‘mahat’ viz. Satyam-Ritam-Brihat. Another explanation is that the three twins are ‘saakanjas’ or Rishis born of Gods to be positioned at the Yagjnas at defined positions at the Yajna vedika, the ekajam is the Master of the Yajna; yet alternatively the ‘saakanjas’ or ears-eyes-

nostrils and the ekaja is the tongue). Indra's declaration was that only such mortal beings who out of evil pleasure become cruel be punished by way of retribution of justice. He who destroys another for the sake of knowledge or he who takes hasty action by mere hearsay has no access to the noble path of action, as Indra feels. Shad Rithus as related to shukla paksha and krishna paksha or the waxing and waning Moons. The arrival of each season is heralded by distinct sounds, features and aspects. Shat Ritus: Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratri and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi. Thus the details of Ritu/ Season- Lunar Month -Months - Weather:- Vasanta /Spring of Chaitra - Vaishakha (Feb 18- April 20) 20-30 C Greeshma /Summer; Jyeshtha-Ashadha or April 21-June 21- 30-50 C Varsha Monsoon; Shravana-Bhadrapada June 22-Aug 23 hot-humid- rains; Sharat Autumn Ashvijuja-Kartika Aug 24- Oct 23 mild Hemanta; Pre-winter Margashira-Pushya Oct 24- Dec 21 pleasant- cold Shishira winter Maagha-Phalguna Dec 22-Feb 17 Moderate Cold;10C+/-Vasanta Season is dominated by Vasu Devatas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya. Rains usher diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same, rains are the future of food supplies for the year hence calls for ploughing, planning and hard work. Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations, creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing god dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hard realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection. Shishira Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also calls for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create opportuninies for happiness.

How indeed the clouds are hanging without support! What is the mechanism of a 'samvatsara' made of with the complexity of division of units! How does a night fall! How are the months and Seasons arranged! How indeed the 'kaala maana' arrived at as th account of units viz. 'triti', 'muhurta', 'nimisha',

all made of a 'paksha'! Where do the water and its flows originate and go to! The replies are that the time scale reside in water while water resides in Surya and clouds carry water. Lightnings originate from Surya; Surya facilitates evaporation of water from the oceans and clouds obtain water. Earth being full of life is vast and charming. The question as to who supports earth and heaven besides the space in between as the antariksha! Maharshi Vatsa opines that Lord Vishnu should be the answer and He also ably divides these entities as separate units. [Taittireeya Aranyaka]

Rig Veda vide VII-99-3 explains: *Iravati Dhenumati hi bhutam suyavaasini manushe dashasyaa, vyavasthabhnaa rodasi Vishnavete daadhartha prithivimabhito mayuusvaih/* or Hey dyaavaa-prithivi! With the sole objective of according auspicious -ness provide cows and food to human beings! Hey Vishnu Deva! you have bestowed stability to both the lokas and thus placed huge mounains and blessed all the entities! Thus Heaven and Earth are turned into incessent flows of Truth , Knowledge and Love thereby facilitating Yagjnas by Humans by the medium of Vedic Mantras, while Bhagavan Vishnu keeps the indentity of earth and heaven apart and supports Earth from all sides with Surya Kiranas and their effulgence!Some Vidwans question as to what is the ability of Vishnu to render the hold of the Lokas. The reply states that the holding power originated from 'Pranaayaama' or the clutch and clapse of Vayu and Agni. Then the Vidwan Rishis dwelve deeper further about the four kinds of life's termination viz. death: the 'para', 'avama' the lower type, madhyama or the middle / medium and the fourth; this is based on the analogy of the strength of sound waves viz. para-pashyanti-madhyama and vaikhari or the ordinary speech. The Vidwans also sought reply from the distinction of Paapa- Punyas too. Now the replies: Surya is the cause of the Supreme Death- the *Para*.. The medium type of death is caused by Vayu Deva the 'Pavamana'. The lower type of death is by Agni called 'avama'. The fourth is caused by Chandra or Soma viz. 'amum' leading to 'narakas'. The sinners who neither perform positive acts nor enjoy meaningful happiness. The two medium levels- higher and lower - are controlled by Vaayu, failing which Agni and these deaths definitely result in quick rebirths either as humans or other species as per their accounts of paapa punyas. As regards the last classification, the eighth Surya gives birth to the Sapta Suryas kill the evil doers and imprison them in the inner regions of prithivi-swarga named 'antariksha' by the Gods of Vasus. The sinners acquire non- physical bodies as per the designated sins and hells; some have no hands while others have no legs or hairs as miniature creatures reproduced by sweat or bacterial parasites. Now about Kashyapa the Eighth Surya: the Vidwan who realises the Truth also conquers sudden and untimely death- *apaitam mrityum jayati- ya evem veda!* Sadbrahmanas experience the state of ascent by Sapta Suryas to that of Kashyapa the eighth Surya the special guest of Indra Deva and of Agni!

As Rig Veda explains vide 3-26-7 : Kashyapa asserts: *Agnirasmi janmanaa Jaataveda ghritam me chakshuramritam ma aasan, Arkastridhaat rajaso vimanojasno gharmo havirasmi naam/* or ' I am Agni-the Atma or Brahma- the sarvagjna by birth. My eyes and vision are of tejas; my face is of Amrita Rasa. I am of three types of Praana comprising : Jada or raw- Food based- and of Vital Life; I am also of celestial nature. I am always the essence of Surya, besides the eternal Havish and Havivaahaka Agni!' Kashyapa Muni is also famed as a Seer or a Rishi the ' pashyaka' bestowed with subtle knowledge and subtle vision. He is Agni the representation of the Eight Suryas too!

Being worthy of commendation, Kashyapa like Agni Deva himself should deserve what Rig Veda vide 9-151-1 states: *Agne naya supathaa raaye asmaanvishvaani Deva vayunaani vidvan, yuyodhyasmajjuhuraanameno bhuyishthaaam te namayuktim vidheya/* or Agni Deva with celestial features! you are replete with the knowledge of the 'yagjna jnaana' and 'yagjna phala'; do lead us to the

path of virtue to fulfillment and avoid the clumsy and narrow lanes of evil as invariably get caught by patent sinners on the route to narakas!)

Maitreyi Upanishad

Sarvam chedam kshayishnu pashyaamo yatheme damshama shakaadayas trina vanaspatayodbhuta pradvamsnah, atha kim etair vaa parenye mahaa dhanur daraash chakravartinah kechit sudyumna bhur-dyumnendradyumna kuvalashva vadhriya ashvapatih shashabindur harischandrombarisha naanaktu saryaati yayaayanaranoyokshasyenaadayah, atha marutta bharata prabhritayo raajaanah, mishato bandhu vargasya mahathateem shriyam thyatvaasmaal lokaad amum lokam prayaataa iti, atha kim etauor vaa parenye gandharvaasuraa yaksha bhutagana pishaachoraga grahaadeenaam nirodham pashyaamah iti, atha kim etair vaanyaanaam shshanam mahaarna vaanaam shikarinaam prapatanaam dhruvasya prachalanam vrashchanam vaatarajjuunaam nimajjanam prithivyaah sthaanaad apasharanam suraanaam ityetad vidhosmin samsaare kim kaamopabhogaih, yair evaashitasyaa sakrud ihaavartanam drishyataa iti uddhartum arhasi, andhodapaanasto bheka ivaaham asmin samsaare bhagavan twam no gatiswam na gatih/

It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renounce-ment by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasaas, Bhutas, Ganas, Pishachasas, Maha Sarpas, Vampires and so on. With the passage of ‘Kaala maana’ or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced ‘sthaana bhramsha’ or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of ‘Paramaartha’ the Realisation of the Absolute Truth!

Shvetaashvara Upanishad

I.ii) Kaalah sambhavo niyatir yadracchaa bhutaani yoni purusha iti chintyaa, samyoga esham na tvaatma bhaavaad aatmaapi aneeshah sukkha dukkha hetuho/

(What needs to be blamed for the constant struggle for existence! Is it the ‘Kaala Pravaah’ or the cycle of Time that is the reason for worries of Beings especially of human beings who are too sensitive the the travails of existence since the general feeling is that circumstances ruling the bhuta-bhavishya-vartamaana or the risks experienced or acts already registered , or now being done even now are being shaped up to cause further troubles that one undergoes carry the impact by the ups and downs! Or the circumstances due to extraneous factors; or just by mischance; or is it due to the force of one’s own destiny caused by ‘karma’; or due to Adhibhoutika, Adhyatmika or Adhi daivika explanations! It is quite possible that a mix of all such considerations are possibly to be blamed and reconcile oneself! But then which is that Force that enforces the fruits of one’s own deeds!)

I.iii) Te dhyaana-yogaanugati apaayan devatma-shaktim sva-gunair niguudham yah kaaranaani nikhilaani taani kaalaatma yukaani adhitishthati ekah/

(Those who are intensely engaged in constant meditation and deep introspection gradually realise that that the specific ‘devaatma shaktim swa gunair niguudham’ or the divine power is latently replete right within and indeed that rules and causes all the actions and conditions its psyche; Bhagavat Gita in Raja Vidya Raja Guhya Yoga vide IX.10, Bhagavan Shri Krishna declares: ‘*Mayaadhyakshena prakrutih suuyate sacharaacharm, hetunaanena kounteya jagadviparivartate/* or Kounteya! I preside over the affairs of the Universe while Maya Shakti is my seretary help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.’ Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. In this very Upanishad, vide IV.10 states: *Maayaam tu Prakritim viddh, Maayaayinaam tu Mahehwaram, tasyaavayaya bhutaih tu vyaaptam sarvam idam jagat/* or ‘this be well realised that Prakriti is Maya and the origin and essential force behind Maya the Illusion is Rudra Himself; the Universe in totality is permeated and suffused with that Root Energy of His!’ Brahma Purana illustrates: *Esha chaturvamshati bheda bhinna Maayaa paraa prakritistat samutthaa/* or ‘The Universe is surfiert with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaana. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Rajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Parama Rudra is also the manifestation of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casuality of Life!)

I.iv) Tam eka nemim trivartam shodashaantam shataadhaaram vimshati pratyaraabhih ashtakaih shadbhih vishva rupaika paasham tri maarga bhedom dvini mittaaika moham/

(The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-Tamas; ‘shodashatantam’ sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; ‘Shataadhaaram’ or fifty spokes representing viz.’ viparyas’ viz. misleading conclusions, ‘tamas’ or ignorance, ‘moha’ or self-love, ‘maha moha’ or extreme infatuation, ‘taamishra’ or abhorrence and and ‘andhataamishra’ or terror; ‘Vimshati pratyaraabhih’ or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; ‘Ashtaika shabdih’ or six sets of eights viz. ‘Prakriti’ or Nature, with eight causes of five elements with, ‘Manas’ or Mind, ‘Buddhi’ or Intelligence and ‘Ahamkaara’ or Ego As Bhagavati Gita vide VII.4 illustrates vividly: *Bhumiraaponalo Vayuh kham Mano buddhirevacha, Ahamkaara iteeya me bhinnaa Prakrittrastadaa/*; ‘Vishva rupaika paasham’ or the strong rope tied to each and every being named ‘Karma’ or the plus and minus account; ‘tri maarga bhedom’ or the dominant difference of three ingredients of Life viz. ‘Dharmaadharmavichakshanaa jnaanam’ or the innate capability of Righteousness and its Contrariness; and ‘dvini mittaaika moham’ or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life !)

Prashnopanishad

Two courses destined for Beings - the Southern and the Northern Paths in terms of Dakshina-Uttarayanans

I.9-10) *Samvatsaro vai Praja patih, tasyaayane dakshinachottaramcha, tad yeha vai tad ishtha purte kritam iti upaasate, te chaandramasam eva lokam abhijayante, ta eva punaraavartante tasmaadete Rishayah prajaa kaama dakshinam pratipadyante, esha ha vai rayir yah pitraayanah// Ahtottarena tapasaa brahmacharyana shraddhaaya vidyayaatmaanam anvishyaadityam abhijante, etadvai praanaanaam aayatanam etad amritam abhayam, etad paraayanam, etamaan na punaraavartant, ityasha nirodhah, adesha shloka//*

(In each Samvatsara or a year there are two ‘Ayanaas’- the Dakshinayana and the Uttaraayana. Of these, the Lunar and Solar Tithis occur of which Purnima and Amavasya or the Full Moon and No Moon occur too. It is in the Southern Course that virtuous Brahmanas perform beneficent ‘Karma’ by way of Sacrifices and Acts meant for Public Good, seek to win favours of Chandra Deva and attain Swarga Loka after life as also excellent prosperity and progeny now and rebirth; the Southern Path also bestows blessings of Pitru Devatas whose course is plentiful food and fulfillment in the series of births. Mundaka Upanishad vide I.ii.10 is quoted: *Ishtaapurtam manyamaanaa varishtam naanyachreyoVedayante pramuudhaah, naakasya prushthe te sukrutenubhutvemam lokam heenataramlokam vaa vishanti/* or those persons who are saturated by Sacrifices and Rituals as per what Vedas and other Scriptures imply and impress and attain reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over return back to the cycle of rebirths. Thus the Southern Path is attained by the virtuous ‘karma phala’. This is stated to be achieved either for ‘ istha’ or ‘purta’ or one’s own benefit or for public good. The ‘ishta’ is : *Agnihotram tapas satyam vedaanaam upalambhanam, atithyam vaishvadevam cha ishtam iti abhidheeyate* or to perform Fire sacrifices, meditation, truthfulness, Vedic rituals are all for the Self Fullfillment. On the other hand the Public Good deeds are: *Vaapi kuupa tataakaadi devataayaatanaani cha, anna pradaanam aaraamah poortamiti abhidheeyate/* such as digging streams, wells and water flows, donations of way side choultries for yatris, and ‘Anna daanaas’ to the have nots and Atithis are meant for Social Welfare. ‘Athottarena’ or as regards the Northern Course, the acts that one is expected of would be of more arduous nature: ‘ Tapasaa brahmacheryena shraddhayaa vidya yaa abhijaayante Adityam’ or by way of observing celibacy, intense faith and tolerance, vidyaayaa or acquisition of Scriptural Knowledge, and intense meditation and introspection only that one could achieve and so on are the essential inputs to attain Aditya along the Northern Course. ‘Etat vai aayatanaam praanam, etad amritam abhayam, etad paraayanam, etatsmaanna puraraavartante iti kritam/ or that indeed is the final resort of Pancha Praanas and the sensory organs including mind; that is also the Abode of Indestructability, Fearlessness and the Supreme Goal from where none returns. It is indeed that is clearly the distinction of the Southern and the Northern Courses. There is a Stanza which amplifies the significance of the Courses as explained ahead)

I.11-15) *Panchapaadam pitaram dvaadashaakritim Diva aahuhu pare ardhe purishinam, atheme anya u pare vichakshanam sapta chakre shadar aahurarpitam// Maaso vai prajaapatih tasya krishna paksha eva rayih, shuklah praanah tasmaad eta rishayah shukla ishtim kurvanti, itara itarasmin// Ahoraatro vai Prajaapatih, tasyaahar eva praano raatireva rayih; praanam vaaete praskandanti ye divaa raatyaa samyujyam te brahmacharyam eva tadyad raatrou ratyaa samujjyante// Annam vai Prajapatih, tato ha vaitad retah, tasmaad imaah prajaah prajaayante// Tadye ha vai tat Prajapati vratam charanti te mithunam utpaadayante, teshaam evaisha brahma loko yeshaam tapo brahmachaayam yeshu satyam pratishthitam/ Teshaam asau Virajo Brahma Loko na yeshu jihvam, anritam, na maayaa cheti/*

(In the context of ‘Kaalamaana’, time is like an eternal cycle of Kalpa-Yuga-Samvatsara-Ayana-Ritu-Maasa- Dinaadis. The reference now is to the father of Time and the Universe. It is stated that He is of Five Feet or of Ritus or Seasons with Sishira and Hemanta combined as one [Vasanta-Greshma-Varsha-Sharad/ Hemanta -Shishira]; ‘dvashaakritam’ or of twelve monts; ‘ pureeshimam’ or surfeit with water; ‘ardhe pare dive’ or Antariksha in between Earth and Heaven; ‘aahum arpitam’ or fixed as nave of wheels; ‘saptachakre’ or as drawn by seven wheels suggestive of seven horses. In short, Bhagavan Surya the Source of ‘Kaalamaana’ or the Measure of the Ever dynamic Time, is the cause of the Universe with twelve months as his limbs. He as the Lord of all the Beings is also the Bhagavan of ‘Ahoratraas’ or the days and nights as the days are comparable to Praana the Life Energy and nights as the food. Those who

indulge in mis-utilise day time in passion during the day time are stated to undervalue the value and significance of the Praana or the Vital Force. At the same time the concept of Brahma charya places restraint on celibacy, since chastity is not total abstinence but only to the desired limits of procreation but not for physical obsession. Brihadaanyaka Upanishad VI.iv.2) is quoted in this context: *Sa haprajaapatir- eeksham chakre:hantaasmai pratishthaam kalpayaaneeti; sa striyam sasruje; taam sristvaadha upaasta; tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanamk aatmana eva samudapaarayata, tenainaam abhyasrijat/* or Prajapati, the Creator cogitated that since seed would be a precondition of procreation, he created a woman and having created her as a fit receptacle to receive the seed that would need to push into) Thus having stressed the significance of brahmacharya, abstinence but not negation is not what Scriptures stated! 'Tatah annam vai retas' and 'tasmaat prajaayante imam prajaah' or from the food alone the seed and virility are generated and hence the Beings. Thus recalling the First Question of Kabandhi as ably replied by Mahtama Pippalaada, Prajapati the Creator from his Vedic Perspective created Surya and Chandra, Praana and Anna, Kaala Chakra, Ayanas, the resultant days and nights, man and woman and the Praja. More significantly Prajapati paved the way for the Southern-Northern Courses and the Inferior and Superior Kinds of Ephemeral Cycle of Death and Births and Brahma Tatva! In any case, the persons once born should not only become victims of Maya and are cautioned against degeneration displaying rather blatantly such sordid qualities of falsehood, crookedness, immorality and abject depravity. While mentioning all these aspects, Pippalaada stressed to Kabandi that having replied the First Question, it would be prudent, nay, pertinent that the on going generations of humanity begetting sons and daughters ought to strictly observe the principles of Dharma and Nyaya or of Virtue and Justice and possibly pursue the Northern or if not the Southern Paths for intermittent or lasting reliefs from the cycle of births and deaths!

15. *Dve vaava braamano rupe kaalash chaakalaash chaatha yah praag aadityaat sokalokalotha ya aadityaad yah sakalah,sakalah, sakalasya vaa etad rupam yat samvatsarah, samvatsaraat khalv evemaah prajaah prajaayante, samvatsarenah vai jaataa vivardhante, samvatsare pratyastam yanti, tasmaat samvatsaro vai prajaa patih kaalonnam Brahma needam aamaa cheti evam hi aah, kaalah pachati bhutaani sarvaani eva mahaatmani, yasmin tu pachyate kaalo yas tam veda sa vedavit/* Paramatma has two forms viz. the 'kaalamaana' and 'kaala rahita' or the time and timeless. Well before the time of Pratyaksha Bhaskara, Brahman was 'Avyakta' or the Unknown when the Universe was dark and non-existent. With the manifestation of Bhaskara, 'kaala maana' appeared and Sun is indeed the time schedule. Since then life and Beings of 'charaachara jagat' or the moving and the immovables got created and years rolled up and since then Prajapati got self-manifested and time at the abode of Brahman the Antaratma the true reflection of Brahman was realised; thus time schedule the regulator of Srishti or the process of 'srishti' was launched; indeed He who realises is the essence of vedas thus becomes the essence of Paramatma.

16. *Vigrahavaan esha kaalah sindhuraajah prajaanaam, esha tat sthatah savitaakhyo yasmaad eveme chandra rakshah-graha samvatsaraadayah suunante, athaibhyah sarvam idam atra vaa yat kinchit shubhaa drushyentah loke tad etebhyas , tasmaad aadityaatmaa brahmaatha kaala samjnaanam Aadityam upaashitaadityo brahmetyekatha evam hi aaha/Hotaa bhoktaa havir mantrō yagjno vishnuh prajaapatih, sarvah kaschit prabhuh saakshēe yomushmin bhaati mandale/ Kaalamaana is like the never drying Oceans as regulated by Savitur from whom Bhaskara emerged as also Chandra, Nakshatra mandali, and the planets and 'samvatasaras' or years too. Indeed from Savitur the aspects of virtue and vice too were caused. Thus the Self of the Surya Deva is the reflection of Paramatma; indeed he is also the 'bhokta' and 'bhukta' or the enjoyer and the offerer of sacrificer- the Hota and the Yagna phala in the*

forms of the homa karya-the mantra reciter-Vishnu and Prajapati too is the unique Brahman whose witness is Aditya

VI.6) *Araa iva ratha naabhao kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa iti/*

(One is indeed aware that Purusha the Hiranyagarbha is worthy of realisation and is the prime mover of the 'kala chakra'. The entire Universe is designed, detailed and dented too by Him and acts like the wheel hub with spokes arranged or the organs fixed, providing temporary reliefs periodically, lest longer the life beyond limits would inflict very long existence of prolonging misery but mercifully providing intermittent reliefs and hence the contraction of periodical pauses and ever long birth- death syndrome!)

Maha Narayanopanishad

Prathamonuvaaka or Section One- Prajapati the Immortal

Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanu pravishthah Prajaapatischarati garbhe anantah/* Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the Jeeva or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of Karma or the sum total of Paapa Punyas in the cycle of Time or the Kaala maana.

Stanza *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parama vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable *Antaratma* the Inner Conscience, *Paramatma* is the 'raison d'tre' as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of *Prithivi-Aapas-Tejas-and Vayu* or the Earth-Water-Fire -and Air.

Stanza 3: *Yenaavritam kham cha Divam maheemcha yenaaditya stapanti tejasaam bhrajasaam cha, yamantah Samudre kavayo vayanti tadakshare parama prajaah/* It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the *Pratyaksha Bhaskara* provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable *Paramatma* and the *Jeevas*. *Samudra* or the Great Ocean is stated as the 'daharaakaasha' or the Internal Sky or the Self Conciousness of *Jeevas* and the *Akaasha* the Sky above are linked by way of meditation as believed. Thus the *Antaratma* and the *Paramatma* are integrated by the medium of intense realisation and sacrifice of worldly desires.

Stanzas 4-5: *Yatah prasuto toyena jeevaan vyachasarja bhumyaam yadoshamdheebhih purushaan pashumscha vivesham bhutaani charaacharaani/ Atahparam naanyadaneeyasam hi paraatparam yanmahanto mahaantam, tadekamavkyatarupam vishvam puranam tamasah parastaat/* The Universe got manifested by *Prakriti* - the *alter ego* of *Paramatma*- including the *Pancha Bhutas* or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving

and immovables-herbs / food- human beings-and all kinds of species; Chhandogya Upanishad is quoted: VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti//* (Creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses) Thus Prakriti assumes countless forms and features as She is *tamasah purastat* or beyond darkness and *Paraat param* and *aneeyasam* or the highest than the highest and the subtle most excepting Paramatma! .

Stanza 6: *Tadevatam tadu satyamaahustadeva Brahma paramam kaveenaam ishtaaputam bahudhaa jaatam jaayamaanam vishwam vibhaati bhuvanasya naabhih/* Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe.

Bhagavad Gita

ADHYAAYA FOUR: JNAANA YOGA

Stanzas 1-6: *Bhagavaanuvaacha:Imam vivasvate yogam proktamaanahamanvyayam, vivasvaan manave praaha anurikshaakavebravaat/ Evam paramasuraa praaptam imam raajarshayo viduh, na kaaleeneha mahataa yogo nashtah parantapa/ Na yvaayam mayaatedya yogah proktah puraatanah, bhaktosi me sakhaacheti rahasyam hyetaduttamam/ Arjuna uvaacha: Aparam bhavato janma param janmavivasvatah, kathameta dvijaaneeyaam tvamaadou proktavaaniti/Bhagavaanuvaacha: Bahuuni me vyateetaani janmaani tavachaarjuna, taanyaham veda sarvaani na tvam vettha parantapa/ Ajopisanaavyayaatmaa bhutaamaameeshvaropi san, prakritim smaamadhishthaaya sambhavaatmaamayayaa/* Bhagavan Krishna told Arjuna that he had since gave the ‘upadesha’ or the sermon which he had in ancient ages bestowed to Surya Deva, Manu Deva and the Manu’s son King Ikshvaaku. Arjuna! This Jnaana Yoga is well versed with your past Rajarshis too but unfortunately the further descendents of your clan due to long lapse of time remained unrealised. Now here with the essence of jnaana yoga to you as my dear follower with devotion and faith. Arjuna queried: Krishna! Was not the origin of Surya Deva at the very beginning of Universal Creation itself! We are now in the 28th Dwaapara Yuga and how could it be possible that you preached to Surya Deva! Is this not absurd! Panchaanga the ‘Almanac’ explains that the Creation of the ‘Brahma Kalpa Srishti’ was initiated in the ongoing dwaapara yuga some 195 crore years ago! Then Bhagavan replied to Arjuna: we have been witnessing innumerable mutual ‘janmas’ as ‘Nara- Naraaya - nas’ as I happen to know of your previous birth and death accounts most vividly while you would not be. ‘Nara’ is an ‘alpagjna’- a negligible human being whereas Narayana is a ‘trikaalagjna’. ‘I am ‘ajopi’ or birthless- ‘sannavyaatmaa’ the indestructible- ‘bhutaaneeshvara’ the over lord of the Beings in creation-

‘prakritim svaamadhishtaya sambhavaat’ or self manifested on by own volition- ‘mayaya’ or the creation is truly a fantasy being the play of ‘maya’ which too is mine only!

[About ‘Kaala Maana’ or the Time Cycle : Matsya Purana illustrates 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva< Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaah, Vairaja, Gauri, Maheswara, and Pitru. Brahmanda Purana too is quoted about the Cycle of Time and Kalpas and Manvantaras: ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma’s age is calculated as 51 years and the first night! Manu Smriti is quoted: Brahma’s one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga’s terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva’s one thousand years are accounted for Brahma Deva’s single day time and another thousand divine years are of Brahma’s one night. Thus Brahma’s ‘ahoraatra’ or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes ‘punah srishti’ or revival of creation process again.]

Akshara Parabrahma Yoga

Stanzas 1-15: Arjuna uvaacha: Kim tad Brahma ki madhtaantam kim karma purushottama, adhibhutam cha kim proktam adhidaivam kimuchyate/ Adhi yagjnyah katham kotra dehesmin Madhusudanas, prayaana kaale cha katham jneeyosi niyataatmabhih/ Bhagavan uvaacha: Aksharam paramo Brahma paramam svabhaavodhyaatmanuchyate, Bhutabhaavodbhavakaro visargah karma sangjnitah/ Adhi Bhutam ksharo bhaavah Purushaschaadhi daivatam, Adhi yagjnoha mevaatra dehe deha bhritaam vara/ Antakaalecha maameva smaran muktvaa kalebaram yah prayaati sa madbhaavam yaati naasyatra samshayah/ Yam yam vaapi smaran bhaamam thyajajante kalebaram tam tamevaiti Kounteyah sadaa sadbhaava bhavitah/ Tasmaasarveshu kaaleshu maamanusmara yuddhyacha, mayyarpita mano buddhih maamevaushyasya samshayah/ Abhyaasa yogayuktena chetasaa naanyasgaaminaa, paramam Prusham divyam yaati Paarthaanuchintayan/ Kavim puraananamanushaasitaaram anoraneeyaam samanummare - dyah, sarvasva dhaataaramanchityarupam aaditya varnam tamasah parasteet/ Payaana kaale manasaachalena bhaktyaa yukto yogabalena chaiva, bhruvormadhye praanamaaveshya samyak sa tam param purushamaipiti divyam/ Yadaksharam vedavido vadanti vishanti yadyatayo veetaraagaah, yaddhicchanto brahmacharyam charanti, tatthe padam sangrahe na pravakshye/ Sarva dvaaraani samyamy mano hridi nirudhyacha, muurdhanyaadhaayaatmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamanusmaran, yah prayaati tyajandeham sa yaati paramaam gatim/ Ananyachetaassatatam yo maam smarati nityasah, tasyaaham sulabhah Paartha! Nityayuktasya

yoginah/ Maamupetya punarjanma dukkhaalayamashaashvatam, naapnuvanti majaanmanan samsiddham paramaam gataah/ Arjuna asks Krishna to kindly explain as to what is Brahma, what is adhyaatma, adibhuta and aadhi daivika karmas and at the time of death, how would be the state of a person with steadfast mind behave! Bhagavan replies: Maanavottama Arjuna! One's own Antaratma is Brahma the indestructible. One's own sense of what is the Universe all about is 'adhyaatma' or Self consciousness. Now as Brahma creates all the Beings and their mortal features vis-à-vis the Universe and their material senses which are transient with the passage of time are called 'aadhi bhoutika'. As Prakriti the Nature made of Pancha Bhutas and their derivative senses and features on one hand and the acts of the celestial agents of Parameshvara on the other are encountered occasionally then the consequent abnormalities like earth quakes etc with are outside the purview and regulation of Prakriti are termed 'aadhi daivikas'. Then the state of a person or a Being in general is directly proportionate to the status, features of body, senses and of mind of the person or Being at the time of death. If the dying person were to be of strong body and mind with its strength in general then that person would close existence peacefully and that person would be classified as of virtue, selfless and fearless while the contrary would be deductible. More over *Antakaalecha maameva smaran muktvaa kalebaram yah prayaati sa madbhaavam yaati naasyatra samshayah/* or at the time of death, the fruition of all the acts of virtue would most certainly impel the psyche of the passing away of Soul while departing the body! *Yam yam vaapi smaran bhaamam thyajajante kalebaram tam tamevaiti Kounteyah sadaa sadbhaava bhavitah/* Kunti Putra! Whosoever is about to die whatever mental frame the person would possess would be the forerunner of the next birth! If he or she thinks of 'Narayana' that would be climatic of the fulfillment life indeed!

[Chhandogya Upanishad is quoted in this context: III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa, adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnaya amritam ashnute, iti//* (Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and 'praana yuktah tejasaa nayati lokam yathasankalpitam' or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana is all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one's own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)

Taittiriya Aranyaka too is quoted: 3.15.1-6 : Mrityu Sukta: *Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas -chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhbhudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja -amritasya/*

These verses are stated to be recited in the rites of cremation. Samasta Devas are stated to accompany the Mrityu Devata- *harim harantam*; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aartha naadaas' or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!]

Therefore Arjuna! do think of Me in 'sarvaavasthas' ie when asleep or awaken and fulfill your kshatriya dharma to battle and dedicate all your physical and mental activities to Me and Me alone without allowing any of your physical and psychological impulses. As long as you are in the battle front, leave me alone with my decisions as you are fortunate to have me as your charioteer! Partha! Just as maha yogis with strong determination concentrate on Me and Me alone you have to focus to attain the sole objective of success! At the most critical time of death, a true follower would hold up his 'praana shakti' or the force of vital energy and with single thought mindedness with pointed target on just Me alone as the Jnaana swarupa-Purana Purusha- Srishti kartha-bharta-antyaaka or the creator-sustainer and destroyer. As I am the atom within atom-never worried-auto radiant like Sun God- and far beyond the heights of tapas or concentration level's maximum, even a sincere ray of thought for me would be rewarded but higher such focus should yield much elevated level of the Unknown!

Now, I shall detail about the path of 'Yateshvaras' or of incredible practitioners of sanyasa as per the rooted basics. Such severe controllers of the impulses of sensory organs with unnerved and steady 'yoga dharana' drive deep of the Praana Shakti to 'sahasraara' chakra along with 'pranava naada' or the sound of OM with My Name! This Universe as is represented in a Human Being has six chakras with Shakti the Energy of intensity viz. Moolaadhara, Mani poora, Svaadhishthana, Anaahata, Vishuddha representing the tatvas of pancha bhutas of Prithivi-Aapas-Tejas-Vayu and Aakasha, and further Aajina is the final directive!. There beyond is the Sahasraara. Thus is the drive of Kundalini Shakti upwards!

[Soundarya Lahari is quoted: 9. *Maheem mulaadhaare kamapi manipoore huthavaham - Sthitham svadhistane hridi marutamaakasam upari; Manopi bhruu-madhye sakalamapi bhittva kula-patham Sahasrare padme saha rahasi patyaa viharase/* Tripura Sundari! *Mulaadhaaraika nilayaa Brahma grandhi vibhedini, Manipuraantarudita Vishnu grandhi vibhedini/ Agnaachakraantasthaa Rudra granthi vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/* You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation.

That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as 'Shatchakopari Samstitha'. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of 'Kundalini' like a thin lotus stem. Bhagavati! Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishtaana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddi chakra of Aakaasha Tatva- and Aagjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of 'Bindu' or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatras of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendiyas steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Raajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the 'Tri Shaktis' viz. Iccha Shakti-Jnaana Shakti- Kriya Shakti . While you, Maha Shakti! enjoy the jaunt across the 'Sahasra Patra' the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya-Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25. Maya is Prakriti and once in union with 'Bindu' representing Maheshwara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY! Shri Vidya Rasyaatha: Chidswarupa Bhagavati! You manifested the Universe with the interaction of the Shatchakras and reach Sahasraara and of Tatva beejaas of 'ham' Aakaasha, 'yam' Vayu, 'ram' Agni, 'vam' Varuna, 'lam' Bhumi, 'mam' Manas, 'sham' buddhi, 'sam, Shakti, 'ham' chid beeja, and Shiva beeja from Praana or Jeeva.]

Partha! To such nitya yogi as could frequently drive the shakti up through the layers as mentioned , I am ready to receive him. Such Mahatmaas break the shackles of the Time Cycle and should never have rebirth as they get absorbed into Me for ever!

Stanzas 16- 17: *Aabrahma bhuvanaalokaah punaraavartimorjuna! Maamupyeta tu Kounteya punar-janma na vidyate/ Sahasra yuga paryantam aharyad brahmano viduh, raatrim yuga sahasraantam te - ahoraatra vido janaah/ Kounteya!* Right from Brahmaloaka the Brahmanda or the entirety of the Universe is most certainly subject to destruction ultimately. Parameshwara is beyond comprehension and is the ever permanent. Those 'Saadhakas' who take to karma Yoga or Bhakti Yoga or Jnaana Yoga or whatsoever path they might select could reach my destination and succeed merger into me are permanent without return lives. Be that as it may, Brahma the exclusive creator of the Universe is subject to final destruction after hundred Brahma Years. Thousand Maha Yugas are of Brahma's day time. This day time comprises thousand Maha Yugas. This day time comprises 14 manvantaraas and is one Brahma Kalpa the single day time of Brahma's hundred years. Brahma's one night when there is no activity of creation. As the hundred years of Brahma there would be Tri Loka Maha Pralaya!

Stanzas 18-28: *Avyaktaadvyaktayassarvaah prabhavantyaharaagame, raatryaagame pralee- yante tatraivaavyakta sangjnake/ Bhuta graamassa evaayam bhutvaa bhutvaa praleedyate, raatryaagame vashah Paarthah prabhavatyaharaagame/ Parastasmaattu bhaavonyovyaktovyaktaat sanaatanah, yassarveshu bhuteshu nashyutpu na vinashyati/ Avyaktokshara ityuktah tamaahuh paranaa gatim, yam praapya na nivartante taddhhaama paramam mama/ Purushassa parah Paartha! Bhaktyaa labhyastvan-anyayaa, yasyaam tatsthaani bhutaani yena sarvamidam tatam/ Yatra kaale tvanaavrittimm aavrittimm chaiva yoginah, prayaataa yaanti tam kaalam vakshyaami Bharatarshabha/ Agnirjotirahasshuklah*

shanmaasaa uttaraayanam, tatra prayaataa gacchanti Brahma Bahmavido janaah/ Dhuumo raatristhaa krishnah shanmaasaa dakshinaayanam, tatra chaandramasam jyotih yogee praapya nivartate/ Shuklkrishne gateehyete jajatasshaashvate mate, ekayaa yaatyanaavrittim anyayaa vartate punah/ Naite sritee Parthah jaanan yogee muhyati kashchana, tasmaatsarveshu kaaleshu yoga yukto bhavaarjinah/ edeshu yagjneshu tavassu chaiva daaneshu yatpunya phala pradishtham/ Atyeti tatsarvamidam viditvaa yogee param shaanamupaitichaadyam/ Arjuna! The entirety of the ‘Charaachara Jagat’ or the Mobile and Immobile Universe and the Prakriti or Nature defying description were all created by Brahma Deva only during His day time and by His night slumber, Prakriti gets non-existent. Even the various Beings too do sleep in the nights normally and so does Brahma too similarly. However there is an Unknown Supreme who is devoid of such anomalous peculiarities of awkenness-sleep- dream-sushupti and such eventualities. Partha! therefore whosoever is that Unknown if desired of Vision and Cognition would necessarily have to be qualified while- heartedly by the trikarana shuddhi or any action needs to be performed by the cleanliness of mind, tongue and deed; Tri karana Shuddhi is the outcome of ‘Mano Vaacha Karmana’. Karacharana kritam vaakkaayajamvaa shravana nayanamvaa maanasamvaa, sarvametat kshamasvaa jaja jaya karunabdhye, Shri Maha Deva Shambho! Thus is the saying! Bharata shreshtha!

Let me now explain to you about the ‘akaala marana’ of such sincere ‘saadhakas’. *Agnirjotir ahah shuklah shanmaasaa uttaraayanam, tatra prayaataa gacchanti Brahma Bahmavido janaah/ Dhuumo raatristhaa krishnah shanmaasaa dakshinaayanam, tatra chaandramasam jyotih yogee praapya nivartate/ Agni- Tejas-Day Time-Shukla Paksha-Uttaraayana of Surya Deva’s ascent of six months are believed by Brahma Jnanis are the Soul’s departure and this reach Surya Mandala.* Contrarily, those who face death when darkness, smoke and ignorance prevail then dakshinaayana occurs and the departed ones are diverted to Chandra Loka for rebirth. During Uttaraayana, Sun God travels from Capricorn to Cancer- from south to north signifying late winters, springs and summers and During Dakshinayana, Surya takes to south from north witnessing rains, autumn and early winters. The Uttara- Dakshina ayanas are stated to be of the influence of Devas and of auspiciousness or otherwise. In Maha Bharata Yuddha, Bheeshma awaited death for the Uttaraayana to arrive due to his boon of voluntary death!

Further, as per ‘yoga shastra’ Chandra and Surya are the Ruling Deities of Ida and Pingala Nadis placed at the heart to left and right of one’s nose. At the time of death, Praana Vaayu, the vital energy if finally passes through the Ida naadi, then the departing Soul by the ‘saamaanya yaana’ the common route reaches Chandra Loka and gets reborn back into earth. On the other hand in case the praana vaayu leaves the body by Pingala Nadi the Soul reaches Surya loka although via Chandra loka by the ‘Deva Yaana’ or the Celestial Patha. Partha! moreover now as you are soon going to enter Uttaraayana a few days ahead, you are blessed to accomplish glorious victory now and thereafter ‘taadaatmya’ or Identification unto Me.

Aabrahma bhuvanaalokaah punaraavartimorjuna! Maamupyeta tu Kounteya punar-janma na vidyate/ Sahasra yuga paryantam aharyad brahmano viduh, raatrim yuga sahasraantam te - ahoraatra vido janaah/ Kounteya! Right from Brahmaloaka the Brahmanda or the entirety of the Universe is most certainly subject to destruction ultimately. Parameshwara is beyond comprehension and is the ever permanent. Those ‘Saadhakas’ who take to karma Yoga or Bhakti Yoga or Jnaana Yoga or whatsoever path they might select could reach my destination and succeed merger into me are permanent without return lives. Be that as it may, Brahma the exclusive creator of the Universe is subject to final destruction after hundred Brahma Years. Thousand Maha Yugas are of Brahma’s day time. This day time comprises

thousand Maha Yugas. This day time comprises 14 manvantaraas and is one Brahma Kalpa the single day time of Brahma's hundred years. Brahma's one night when there is no activity of creation. As the hundred years of Brahma there would be Tri Loka Maha Pralaya!

Manusmriti Achaara Khanda : 64-74.

Nimeshaa dasha chaashtou cha kashthaa trishatu taah Kalaa, Trishat kalaa muhurtah syadahoraatram tu taavatah/ Ahoraatre vibhajane Suryo maanusha maanusha daivike, Raatri swatnaaya bhutaanaam cheshtaayai karmanaamahah/ Piitre raatrahano maasah pravibhagastu pakshayoh, Karmacheshata swahah krishnah shuklah swapnaaya sharvari/ Daive raatryhani varsha pravibhagastayoh punah, ahastadrodagayanam raatrah syaaddakshinaayanam/ Braahmasya tu kshapaahasya yatpramaanam samaasatah, aikakasho yugaanaam tu kramashastannibodhata/ Chatvaaryahum sahasraani varshaanam tatkrutam yugam, Tasya taavacchati sandhyaa sandyashascha tayaavidhah/Itareshu sandhyeshu sa sandhyeshu cha trishu, ekapaayena vartante sahasraani shataanicha/ Yadetparisankhyatmaadaaveva chaturyugam, Etad dwaadasha saashtraam Devaanaam yugamuchyate/ Daivikaanaam yugaanaan tu sahasram parisankhyayaa, Braahmamekamaharjneyam taavateem raatrimeva cha/ Tadvai yuga sahasraantam Braahmaam punyamahaviduh, Raatrimcha taavateemeva tehoraatra vido janaah/ Tasya so-ahanirshasyaante prasuptah pratimuchyate , pratibuddhascha srijati manah sadasaatmakam/

At the time of Srishti, the Time Schedule as reckoned was as follows: The concept of Kaalamaaa or the Time Cycle is calculated on the basis of **Padardha** (Matter) and **Parithi** (Space); the sum of Space occupied and the movement of Matter determined is the **Paramaanu Samaya** (atomic time). Thus the Matter, Space and Time are measurable. The Time Units were arrived as per the mix of these Entities called Transerenus or celestial atoms and the duration of integrating these entities. The flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day-and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for 'karmaacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon- Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinaayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-KaliYugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or

664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.)

Manu Smriti further states:

Chapter 12. Maharshi Bhrigu narrated to continue what Lord Manu stated originally about the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the 'panchendriyas' especially by the mind that prompted the actions by them of the best or the medium or or the worst. Such acts of positive and negative impulses emerge from three locations viz. *manasaa vaachaa karmanaa* ie mind the consciousness or awareness-by way of expression- and finally action as the outcome attributed to and ten and such actions of negativism fall into ten categories of features or characteristics. Now talking of this 'karma phala', this expression of moksha is explained keeping in view of the following pitfalls: *Paradravyeshvabhidhyaanam manasaai shthachittanam, vitadhaabhiniveshas - cha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchaturvidham/* or vicious desire to usurp some body else's property and money besides jealousy of the welfare of others, as though there could never be any retribution consequent on death thereafter- thoughts of mind and expositions and beliefs in following and promoting evil doctrines or the evils generated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful conversation involving speaking ill, jealous and exaggerations of others are defined as 'vaangmaya doshas' tongue generated blemishes are the four major improprieties. Unjust and illegal earnings, tortures, 'para stree gamana' are the three patent physical acts. *Maanasam manasevaayamupa - bhunkte shubhaashubham, vaachaa vaachaa kritam karma kaayeneva cha kaayikam/* or thus the maanasika-vaachaka-bhoutika or irregularities of mind-expressions-physical generated are most certainly punished. Physical acts tend to post death rebirths as trees and such species, vocal or expression born evils as birds, animals, reptiles and such non-human species, and finally karma doshas or body acts of evil should no doubt reborn as outcastes and chandalas. The shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the 'Shubhaashubha' karmas or mix of 'dharma and adharma' are reborn as of varying 'chaturvarnas' and varied other human species. Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called 'tri dandi'. Human beings who strive for controlling 'arishad varagas' or of kaama-krodha- lobha-mohamada-matsaraas or of passion/ excessive desire-anger-lobha or greed-infatuation- arrogance-envy especially the 'kaama-krodhas' would accomplish 'siddhi' or success. Those who are inspired into good karma or action of virtue as per varna dharma, especially dwijas are known as 'kshetragjna' and those who are nor are named as 'bhutaatma' or a human being made out of 'pancha bhutas' or of Five Elements of Earth-Water-Agni-Air-and Sky only or any ordinary human being. Hence Uttama Purusha is so titled that in the 'three lokas' of earth-skies-and beyond he would be victorious and totally accomplished. Paramatma from his own physique manifested Pancha Bhutas which in turn created 'sthaavara jangamas' or mobile and immobile beings of varied descriptions especially human and a wide spread beings. Of all these, the human and other beings those who perform 'Sukritas' or acts of virtue as well as those who perform 'dushkritas' or of debased wrong deeds but always execute 'karma' or action after their respective life spans do perish and most definitely take to another rebirth after either enjoying

in other worlds of virtue as per their time and destination or for some time most probably in 'narakas' or the worlds of acute distress as followed by rebirths back to earth as mortals with 'pancha tanmatras' rooted to the impulses of pancha bhutas. The panch tanmatras indeed have the impact of suffering or pleasure leave the 'Antaratma' the reflection of Paramatma along with the former and return back to earth when the antaratma too returns in the rebirth. Meanwhile however the 'Praani' or the body as burnt off assumes in a very minute and unreal form enters Yama Loka for the tortures as retributions of natural justice and thereafter gets reunited with Pancha bhutas. That praani after suffering the misdeeds then might return as 'kshetrajna' or 'mahaan' and that is the description of 'Samaanya Yaana' or the normal route as distinct from 'Deva Yana' which deserves only to the 'Mahaan' or the extraordinary as being replete with dharma on the earth before their death. As there is a mix of virtue and vice in quite a few of the cases of departing cases then in the worlds beyond death then as per their share of 'papa-punyaas' they would suffer yama loka tortures as well as enjoy their fixed tenure. A human being suffering from the evils of life pulling forcefully from attachments to the 'arishad vargas' and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the 'panchendriyas' or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetshaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the 'Gunaas' of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total absence of awareness or total agjnana or 'tamas'/ utter darkness as in some species of Nature. Indeed 'Satvam Jnaanam tamojnaanam raagadweshou rajah smritam' explains the role of virtue in popularising the total negation of 'raaga-dweshas' for immunity.

The three main kinds of 'jnaana' or of pure joy-tranquility-and total radiance are of Liberation and Personification of Absoluteness are the steps of what is termed as 'Taadaatmya' or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas! Such Identity is graded as 'Agrayo-Madhyo-Jaghnasya' or Uttama- Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning!

Vedaabhyaasastapo jnaanam shauchamindriyanigrahaah, dharmakriyaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigrahaah, vishayopasevaa chaajasram raajasam guna lakshanam/ or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigraha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same

atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides ‘Manushytawa’ or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving ‘kaala maana’ from varied and updated natural conditions, three kinds of behaviour pattern is delianeated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlechchas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparna-raakshasa-pishachas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasaas, and are titled ‘uttama gati’ rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argumanta - lists concerning tatwa jnaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras, and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakskatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that LordBrahma, the Creators of the Universe, Dharma, and Moola Prakriti emerged out of the paramount order of the Universe from the pinnacle of Satvikata. Hence the order of Srishti and the sereatim of Tamo-Rajo-Satva Guna details. Now the offshoot of what is stated in regard to the dynamics of freeplay of Panchendriyas and its features as followed by the consequential cycle of births-rebirths. Owing to excessive action-reaction syndrome, negligence of duties dharma, totally by stupid humans of foolishness, irrespective of class distinctions, the worst of them have the abominable and wrechest births committing maha patakas born repeatedly suffering horrible narkaas birth after births. For example Brahnana hatya leads to rebirths as dogs, pigs, donkeys, camels, goats,sheep, deers, birds, chandalas, and so on. The brahmanas who take to ‘madya paana’ are reborn as insects, moths, birds, and ferocius animals. Brahmanas who steal repeatedly end up as snakes,spiders, lizards, crocodiles, fish and even as blood sucking pishachas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and ferocious wild beasts.Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have ther rebirths as births, while those thieving dhanya or foodgrains become rats, yellow metals like brass an bronze as swans, water as frogs, honey as bees, milk as crows, silk garments as patriges, linen as frogs, and so on. He who has seized other’s property forcibly orwho eats off sacrificial food unoffered should neccsarily have its rebith as an animal. Women used to stealing turn into feminine births as animals. Persons of ‘chaturvarnas’ who not attend to their repective dharmas would assume ‘dasya karyas’ after their rebirths; brahmasas as pretas surviving on the omitted foods, kshatriyas as ‘katputana’ pretas surviving on corpses and animal carcases; vaishyas deserting their vidhis turn into Maitrakshagyotika Pretas feeding on pus and the fourth varna as kailasaka pretas fed mainly on moths. Unfortunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how

they could have mukti from their current births if upgraded! *Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daarunaan/* or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas. Narakas: Underneath the Paataalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Also the Pranis as conceived in 'tiryak yonis' like of the hapless animals exposed to vagaries of heat and cold must be suffering excruciating pains and fears till the deliveries are over. Moreso for the separation of the mother and baby animal in wicked environment with daily partings as the mother has necessarily to fetch food for herself and the baby would be daily ordeal for an animal etc. In the case of humans the experience would be similar especially in loneliness when either the husband is away and far worse when recovery takes place

too. *Jaraam chaivaaprateekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanstaan mriyumeva cha durjayam/* In the case of inevitable 'vridhaavastha'- by it an animal or human, the diseaseful ill-health added to hunger and thirst in the face of death is misery which only death could relieve. Thus the positive and negative effects of Saatvika-Rajasika- and Tamoguna effects have been detailed. And now the highly commendable aspirations and achievements are to be discussed hence. *Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagryam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaiha cha, shreyaskarataram jneyam sarvadaa karma vaidikam/* or Vedaabhyasa, Tapas, Jnaana, Indriya nigrha, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are to be achieved with unflinching concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of 'pravrittha' or the exhaustion of all the karmas of the ongoing life and 'nivritta' is to assure 'janma raahitya' or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of 'pancha bhutas' or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a 'Atma Saashaaktaara' or the Self Radiant / Inward looking Visionary the performer of Atma Yajna! Thereafter the Brahmana needs to observe no further Yajnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do unwisely drag any person to darkness and coverups to ignorance. Such knowledge from spurious content distinct from Vedas are indeed misleading without rewards at the time of departure of one's life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are 'anirvachaneeyaas' from generations down despite lapses of yugas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations about chatur varnas, three lokas, the four ashramas of brahmacharya, vivaha, vaanaprastha and sanyasa, besides the bhuta-bhavya-bhavishtas. It was Vedas again that one learns of panchendriyas and of shabda-sparsha-rupa-rasa gandhas as generated from Vedas again and their fall-outs of yajnas and of varied sacrifices through which 'panchabhutas' of prithivi-aapas- tejas-vayu- and aakaasha are united and interwoven. It is the Vedas again that describe vividly process of creation-sustenance-and death whereafter the whereabouts of each every Being and the eternal Trigunas of Satwa-Rajasika-Tamas and how their mix carries forward the life of charaachara srishti would be carried forward as per one's own karma phala. Kingship and its sustenance and enforcement of dharma and nyaaya or of virtue and justice besides rakshana, financial management, and peace and prosperity and of promotion of the values of life across chatur varnas, charuraashramas and upholding the rights and duties of feminine gender accounting for a large chunk of the civil society.

Just as the all powerful Agni could comfortably burn down huge trees in no time, even big heaps of paatakas get burnt off in very little lapse; but human beings should not even inadvertently commit blunders as that is not a license to do so. Those who appreciate the Tatwa of Veda Shastras, no matter which ever dwijas of any ashram of brahmacharya-grihastha, vaanapastha-sanyaasa dharmas are well qualified to attain 'moksha'. *Ajnebhyo granthinah shreshthaa granthibhyo dhaariNo varaah, dhaaribhyo jnaaninah shreshthaa jnaanibhyo vyavasaayinah/ Tapo vidyaa cha viprasya nihshreyasakaram param, tapasaa kilbisham hanti vidyayaamritamashnute/* or those who happen to even read Vedas are fortunate enough; those who could memorise are better; but those who absorb the essence of Vedas and perform 'angushtaana' are indeed the best. Tapas or deep and intense meditation along the vidya concerned should bring more and more near to their consciousness would for sure accomplish moksha. The Vidwans who are soaked up with Dharma Tatwa should appreciate and seek three kinds of proofs of the sacred laws viz of pratyaksha, anumaana and shaasra vidhi or perception, inference, and shastra's prescription. Only the Great Maharshis could be worshipped to proclaim the precepts of dharma resultant of all the above means which might not be far from the traditions. Now Manu Smriti educates the 'shastra nigudhas' or inner meanings. If asked as to the 'vidhis' or duties or of common nature and those of special ones to understood, then the reply should be that a Veda Brahmana would clarify that one should be perfect and clear. Those shishya brahmanas ought to be able to do so as they should have gained intense depths of Vedas and the allied Shad Vedangas. Even a tenful such Vedajnaas or even three of them assert thus, that dhama could never be ignored. Puraanas, Manu Sutras, 'sangopaanga chikitsa' or the shastra of limbwise treatment of indigenous medicines, commands of 'saadhu siddhi' and such ought not be never ignored and innumerable ignorant ones getting together as a crowd should secure beacons of leadned wisdom. A huge congregation of mere brahmanas by birth alone who neither observe vratas as prescribed with nishtha nor aware of even the rudiments of traditions and duties of truthfulness would never make rules and regulations of true brahmanas. In fact the other brahmanas and other equally ignorant dwijas once hear to the ones seeking to teach would only get multi-compounded. Thus whatever has been stated so far as to reach the acme of bliss has been emphasised by Manu Deva; a true brahmana who never deviates the path of anushthana should most certainly hit the bull's eye as per an expression. In this manner Bhagavan Manu has declared the 'goodha nibandhanas' to mankind; *Dharmenaadhigato yaistu vedah saparibrinhanah, te shishtaa braahmanaa jneyaah shrutipratyaksha hetavah/ Dashaavaraa vaa parishadyam dharmam parikalpayet, tryavaraa vaaapi vrittasthaa tam dharmam na vichaalayet/* or Nishtha braahmanas should be fully conversant with 'brahmachaaryaadi yukta' or well accompanied dharmas including celibacy and digest into practice with the precepts of veda vedangas and a handful of such vidwans of ten or atleast three should be able to popularise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaaya Shastra Exponents, Meemamsaka Tarkavaadis, Nirukta Vaadis, Dharma Shastra veds, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprsthaas all comprising a 'dashaaavara sabha' be dignified and signified to clear all possible dharmamshaya nirnyayas. Thus such dwijas, especially Brahmins, who keep sustaining and upholding the ever resplendent 'anushthana' aloft do certainly achieve 'Parama Pada'. This is what all the magnificent 'Manu Devaadi Deva' had declared his 'gupta sandesha' to Maharshi Bhrigu and through him to the posterity. *Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyesham karmayogam shareerinaam/* or Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam-Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma. Now, what is Antaratma is made of? It is defined by Manu Smriti:

Kham samniveshayet kheshu cheshtaanaparshanenilam, paktidrishtyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/ or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement , sparsha the touch, and Agni the heat and warmth of the body besides the 'jatharaagni' enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, kraani or the gati the energetic motion of Vishnu Bhagavan, Lord Shiva the physical strength, Agni the great speed, clarity and power of speech , Mitra the identity of excretions, and Prajapati the organ of generation. Indeed Purusha the 'Adhishtana Devata' is the supreme commander of all the organs seeks to control and resist the evil temptations of the Panchendriyas and bring about 'nigrah', assume 'anumaara swarupa', golden ornamented 'swaprakaasha' self generated 'tejo swarupa', dreamlike power of 'ekaagrata' or of intense and focussed meditation or tapasya in total indifference to perceptions and abstraction. This Maha Purusha is named as Agni the Pure Splendour and 'Pavitrata', some designate him as Manas, some name him as Indra, some the very Praana Vayu, and others signify him as shaswata Brahma Himself. This Maha Purusha is the all pervasive in the form of Pancha Bhutas quickly revolving 'Janma-Vridhdi-Kshaya' chakra eternally. *Evam yah sarva bhuteshu pashyayaataametya Brahmaabhyeti param padam/*In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto Paramapada Brahma! This indeed what Bhrgu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the keen observers of 'Shubhaacharas' they should be well qualified to achieve their aspiration of Paramagati Praapta!

Dharma Sindhu

In the analysis of Time and Matter, an atom is the 'Paramanu' or the ultimate unit of Matter and this unit is indivisible further. The Matter comprising definable units of the atom goes into the creation of various bodies and the totality of such Material spreading over the Universe is measurable in terms of Space. The sum of Space occupied and the Movement of the Matter totals up to the Atomic Time. Thus the Matter, Space and Time are measurable. The Time Units are measured in terms of Trasarenu (a mix of three celestial atoms) and the duration of integrating three trasarenu is known as a 'triti'; hundred tritis make one 'vedha' and three vedhas make one 'lava', three lavas make one 'nimesha' or a blink, three nimeshas make one 'kshana', five nimeshas make one 'kashtha' or eight seconds and fifteen kashthas make one 'laghu' (two minutes); fifteen laghus make one 'nadika' or 'Danda' and six or seven Dandas make one fourth of a day or night; there are four 'praharas' ('Yamas') each in a day and in a night; and two fortnights, called 'Pakshas' and two pakshas on a month; two months each a season, and six months make one 'Ayanam' or two complete movements of a year by Sun- as 'Dakshinayan' from top to bottom and from bottom to top direction is known as 'Urttarayan'. Combination of a day and night , numbering 365, makes a year to human beings and their average life-time is one hundred years. On the other hand two solar movements a year of the humans beings measures up to a day and a night to demi-Gods. According to Vishnu Purana-on Time Measurement Section, there are 15 twinkles of an eye make one Kashtha; 30 Kashthas one Kala; 30 Kalas one Muhurtha; 30 Muhurthas one Day (24 hours) and so on. According to Hindu Metric System Time (Kala vyavahara), a Paramanu is the normal interval time of blinking ie. four seconds; one Vighati is six Paramanus or 24 seconds approx. ; one Ghadia is 60 Vighatis or 24 minutes; one Muhurtham is two Ghadias or 48 minutes; one Nakshatra Aho- Ratram (Dawn to Midnight) is 30 Muhurthas. According to Lunar Metrics, a Lunar day or Thithi starts at the time it takes at the longitudinal angle between Moon and Sun by 12 degrees, the duration approximating from 19 to 26

hours; a Paksha (fortnight) about 15 days and a lunar month of 29.5 days providing time for Sukla Paksha and Krishna Paksha; A season or Rithu for 2 months, Ayanam for 3 Rithus and a year for 2 Ayanams.

A human year is a day for Devas. Krita Yuga had a span of 4800 Divine Years; Thretha Yuga had 3600 Divine Years; Dwapara Yuga had 2400 Divine Years and Kali Yuga is 1200 Divine Years. All the four Yugas totalling 12000 Divine Years make one Maha Yuga. One thousand Maha Yugas make one Kalpa or a Day for Lord Brahma or 4320,000,000 human Years. Two Kalpas make a full day. Lord Brahma's one month has 259,200 million Human Years; one Year of Brahma has 3110,400 million human years; 50 years of Brahma is one Parardha and two Parardhas or 100 years make one Para or a Maha Kalpa (a mind- boggling 3110,400, 000,000 million human years). [Interestingly, we are now currently existing in the 28th Kali Yuga of the First Day of the First Year of the Svetha Varaha Kalpa, second parardha of Brahma, in the reign of Vaivasvatha Manu (the Seventh Manu in the Order). Kali Yuga(Iron Age) is stated to have begun on 17th February 3102 BC of Julian calendar. Each Cycle of Four Yugas has one day of Brahma, called Maha Yuga and 71 Maha Yugas are ruled by successive Manus. It is estimated that Brahma is 51 years old and has already lived 155 trillion years, since He took over!] During the First half of Lord Brahma's Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as 'Swayambhu' or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma's Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in progress.

'Kaalamaana' or the Calculations of Time are based on Tritis-hundred Tritis or one Vedha-three Vedhaas one Lava-three Lavaas one nimesha-three nimeshaas one kshana-five nimeshas one kashtha or eight seconds - fifteen kaashthas one laghu or two minutes- fifteen laghus one danda-two dandas one muhutra and six/seven dandas one fourth of a day or night-four praharaas or yamaas [a day or night has eight yaamaas and each yaama has seven and half ghadis]- one Paksha has a fortnight-two Pakshas or fortnights one Maasa or month-six maasaas one Ritu or Season- two Seasons one Ayana viz. Uttaraayana / Dakshinaayana- two Ayanaas one Varsha/ Samvatsara / Year. Each Year has five methods of calculations viz. Chaandra-Soura-Saavana-Naakshatra-Baarhaspatya. In *Chandra Varsha*: Beginning from Shukla Pratipaada Tithi upto Amavasya (viz. Prathama- Dwiteeya, Triteeya, Chaturthi-Panchami-Shashthi-Saptami-Ashtami-Navami-Dashami-Ekaadashi, Dwaadashi-Trayodasi-Chaturdashi-Amavasaya) and again from Prathama to Pournami, the Chaitraadi Maasaas (viz. Chitra-Vaishakha- Jyeshtha-Ashaadha-Shraavana- Bhadrapada- Ashvijuja- Kartika- Margashira- Pushya-Maagha- Phalguna approximately corresponding to March-April-May-June-July-August-September-October-November-December, January and February) would sum up to twelve months ie. 354 days ; in 'Mala Maasa' / Kshaya Maasa or 'Adhika Maasa'(Extra Month) there would be thirteen months. In Chandra Varsha as also in other 'Pancha Vidha Maasaa Prakarana' or the afore-mentioned month-wise calculations , there would be sixty years viz. Prabhava, Vibhava, Shukla, Pramodoota, Prajopatti, Aangirasa, Shrimukha, Bhava, Yuva, Dhaata, Ishwara, Bahudhaanya, Pramaati, Vikrama, Vrisha, Chitrabhaanu, Swayam - bhaanu, Taarana, Parthiva, Vyaya, Vrisha, Sarvajit, Sarvadhaari, Virodhi, Vikruti, Khara, Nandana, Vijaya, Jaya, Manmatha, Durmikhi, Helambi, Vilambi, Vikaari, Sharvani, Plava, Shubhakruth, Krodhi, Vishvaavasv, Paraabhava, Plavanga, Keelaka, Saumya, Saadhaarana, Virodhi- kruth, Paridhaavi, Pramaadeecha , Ananda, Raakshasa, Nala, Pingala, Kaala yukti, Siddhaarthi, Roudri, Duyrmati, Dundubhi, Rudhiraodgaari, Raktaakshi, Krodhana, and Akshaya. In the context of *Soura Varsha*, as Mesha and other Rashis (viz. Mesha or Aries, Vrishabha or Taurus, Mithuna or Gemini, Karaka or Cancer, Simha or Leo, Kanya or Virgo, Tula or Libra, Vrishchika or Scorpio, Dhanu or Sagitarius, Makara or Capricorn, Kumbha or Aquarius and Meena or Pisces) revolve a complete circle of a year, then 364 days are through. *Saavana maana Varsha* denotes time from one Sun Rise to another Sun Rise and thus

the duration of Savana Varsha is 360 days. *Naakshatra Varsha* is 324 days based on the Nakshatra in which Moon would lie at the Sunrise of a day; the Nakshatraas are twenty seven in number viz. Ashwini, Bharani, Kritika, Rohini, Mrigashira, Ardra, Punarvasu, Pushyami, Ashlesha, Makha, Purva Phalguni, Uttara Phalguni, Hasta, Chitra, Swaati, Vishaakha, Anuradha, Jyeshtha, Moola, Purvaashaadha, Uttara Ashaadha- *Abhijit a male Star for a very limited duration*- Shravana, Dhanishta, Shatabhisha, Purvaabhaadra, Uttaraabhaadra and Revati. *Abhijit*-literally meaning Victorious- is stated to be Shubha Muhurta for any auspicious Kaarya, irrespective the impact of the previous or following Nakshatras. *Barhaspatya Vatsara* is calculated on the basis of time period of Brihaspati or Jupiter's motion through Madhyama(Mesha) Raashi thus totalling 361 days .However, all the Shrouta-Smaartha Karmaas are executed in the Chandra Varsha basis only.

Ayanaas are of two kinds viz. Dakshinaayana and Uttaraayana: Surya's passage through six Raashis from Karka to Dhanu is called Dakshinaayana and the passage from Makara to Mithuna Rashis is called Uttaraayana. *Ritus* (Seasons) are counted both Soura-maana or of Surya's passage and Chandra maana or Chandra's passage-wise. Commencing from Meena / Mesha Raashis the passage of Surya through the subsequent two further Raashis is called *Vasanta Ritu* or Spring Season of pleasant weather roughly coinciding with Chaitra/Vaishaaka or March last to May last weeks when festivals like Ugadi, Shri Rama Navami, and Baishaakhi are celebrated. The subsequent Ritus are as follows: *Greeshma Ritu* or Summer coinciding with Jyeshtha-Aashaadha or the last portions of May-June being Summer and hot when festivals like Ratha Yatra and Guru Purnima are observed; *Varsha Ritu* or monsoon season coinciding with Shravana-Bhadrapada or the last portions of May-July being very hot observing Raksha Bandhana, Krishnma Ashtami, Ganesha Chaturthi, and Onam; *Sharad Ritu* or Autumn Season coinciding with Ashwin-Kartika Maasaas or last portions of September-November being mild weather celebrating Navaraatraas and Deepaavali; *Hemanta Ritu* or pre-winter Season coinciding with Margaseersha-Poushya of the last quarters of November-January celebrating Pongal and Samkranti; and finally *Shishira Ritu* or winter coinciding with Maagha-Phalguna Maasaas and the last quarters of January-March observing Vasanta Panchami, Shiva Raatri and Holi. The Chandra -maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra itself. In any case, the Shrouta-Smaarta Karmaas are re-emphasised and are better performed in Chaandra Ritus only.

Samkraanti Nirnaya : In the calculation of Mesha Samkranti, there occurs a Punya Kaala consisting of fifteen-fifteen ghadiyas before and after; there is an opinion that the Punya Kaala consists of ten ghadiyas. Before Vrisha Kaala Samkranti there would be a Punya Kaala of sixteen ghadiyas ; in Mithuna Samkraanti sixteen ghadiyas are counted before; thirty ghadiyas are counted before Karka ; in Simha sixteen ghadiyas before; in respect of Kanya sixteen ghadiyas are counted after, in Tula there would be fifteen-fifteen Ghadiyas before and after; in Vrishchika, sixteen ghadiyas are counted before; after Makara forty Ghadiyas; in Kumbha sixteen ghadiyas before; and for Meena the Punya Kaala is to be decided sixteen ghadiyas soon thereafter. Karka Samkraanti is stated to occur when the early morning hours ie. before two ghadiyas coincide with Vrisha-Simha-Vrishchika- Kumbha and Karkaata Punya Kaala. If the Samkarana takes place before the mid night of that day then the previous day is taken as the Punya Kaala but if it is after the midnight, the Punya kaala is declared as on the following day. If Makara Samkranti takes place in the night then Punya kaala is observed as on the following day. Three ghadiyas after Suryaasta is called Surya Sandhya and if Makara Samkraanti occurs before that time then the Punya Kaala is reckoned as on the previous day. In case of Karka Samkranti, the Punya Kaala is slated for the next day. In Mesha Samkranti, daanas are to be offered in the form of sheep /goats; in Vrisha Samkranti, cows are offered; in Mithuna Samkraanti, Varshta-Anna danaas are offered; in Karka ghrita-dhenu daana; in Simha Chhatra / Suvarna daana; in Kanyaa Samkramana, House/Vastra daana; in Tula Samkarana, cows or cow products like milk or ghee or curd besides Tilaas; in Vrishchika Deepa daana; in

Dhanu Samkranti, daana of Clothing- horse-bull-elephant carriages; in Makara, Agni or Indhana daana; in Kumbha, danna of cow-grass and water ; and in Meena Samkranti bhu daana or maalaa daana are prescribed. In respect of Ayana/ Mesha / Tula Samkrantis, fasting on three previous nights or at least the previous night and daanaas on the next morning are to be observed. Also, in respect of all Samkrantis, pinda-rahita shraaddha is prescribed. In both the Ayanaas viz. on Purnima and Amavasya days, nitya shraaddha and Annaadi daanaas are prescribed preceded by night-fastings. The Vrisha-Simha-Vrischika-Kumbha Sankrantis are stated to be of Vishnu Paada; Mithuna-Kanya-Dhanu-Meena are stated to be of 'Shadsheeti Sanjna'; Mesha and Tula Samkrantis are of Vishu-Naama; and Karka-Makara Samkrantis are of Ayana-Naamaas. In respect of all these kinds of Samkrantis, observance of the prescribed regulations are stated to be of far-reaching significance. To undertake all Mangala Karyaas or Auspicious Deeds fifteen ghadiyas before and there after ought to be avoided. However, *Raatrou samkramanopi , divaiva snaanaadikam na tu raatraaviti tu sarva sammataam/* (If Samkrantis take place in the nights, snana-daana-bhojanaadi karmas be performed on the following mornings.) In case, any person's Janma Nakshatra (Birth Star) coincides with Surya Samkranti, there are indications of loss of money and therefore he or she would better take bath along with lotus leaves . If Samkranti enters in Mesha-Tula-Makara Karkatakas on day time /Vishu - Ayana days, then Vedaadhyana or abstaining from reading or teaching Vedas be avoided on the specific days as also on the follownig and previous days; that is why this Samkraanti is called Pakshini Samkraanti.

Mala Maasa/ Adhika Maasa and Kshaya Maasa: Mala Maasa is of two types viz. Adhika Maasa and Kshaya Maasa. In Adhika Maasa there would be no Samkrantis of any kind where as in Kshaya Maasa, there are double Samkrantis. Following the first Adhika Maasa, the second Adhika Maasa occurs in the thirtieth month and again on the following eighth or the ninth month thereafter. Kshaya Maasa happens only one and forty one years subsequently. That too it occurs in Kartika- Maarga sirsha /Agahana-Poushya Maasaas only. When Kshaya Maasa occurs there would be two Adhika Maasaas in the same year. The examples as to *how Adhika Maasaas occur* are: if there is Mesha Samkraanti from Chaitra Krishna Amavasya and there would be no Samkranti from Shukla Praatipada to that Amavasya, then that Maasa is Adhika Vaishakha Maasa; again when Vrishabha Samkranti takes place then that Maasa would be called Shuddha Vaishaakha Maasa. The *illustration of Kshaya Maasa* is as follows: Suppose there is Kanya Samkraanti from Bhadrpada Krishna Amavasya- then Ashvyyuja maasa would be Adhika maasa- Tula Sankraanti from Ashwiyuja Shuddha Praadipada- Vrischika Samkraanti from Kartika Shukla Paatipada- Dhanu Sankraanti from Margasirsha Patipada- Makara Samkranti from the same month's Amavasya: in this illustration Kshaya Maasa is the combine of Dhanur-Makara Samkrantis. This combination of Margasirsha –Pousha maasaas is like that of Artha Naareeshwara; those who die in this Kshaya Maasa (the Purvaartha Margasirsha Month and the Uttaraartha of Poushya Month) need to perform Pratyabdika Shraaddha. Then on Maagha Amavasya, Kumbha Sankraanti would occur which would be followed by Phalguna Adhika Maasa ; Meena sankraanti would take place on Shuddha Phalguna Shukla Pratipada. Thus, a year when a Kshaya Maasa happens between two Adhika Maasaas that year would have thirteen months short of a few days ie 390 days. The Adhika Maasa that precedes Kshaya Maasa is called Samsarpa; this is the best time for performing all kinds of Karmas including Shubha karyaas. The Adhika Maasa that follows the previous Kshaya Maasa called Samhaspati Maasa however is not good for any kind of Karmaas. Similarly, the Adhika Maasas occurring during the next three years also is not good for performing all kinds of Karmaas.

The Do's and Don't's during Adhika Maasa and Kshaya Maasas are as follows: normal duties of performing nitya-naimittika-kaamya karmas should be continued unless there are unvoidable exigencies; Sandhya, Agnihotra, and such other normal karmas are nitya karmaas while grahana snaanaas and such occasional karmas are naimittika karmas and kaamya karmaas are those to ward off evils as also drishti-related tasks; indeed all such tasks should not be disturbed. However Jyotishtomas, Jyateshti and Putra Kaamekshi karmas should be postponed to Shudda Maasaas. Naveena Karmaas (Fresh Initiatives) and Samaapti or Conclusive Karmaas be avoided in the Mala Maasas. Yet, those tasks like Punah-Pratishtha of a Murti which need to be necessarily followed up by a Murti already set up as also tasks ranging from Garbhaadaana , Annaprasana, and such tasks need not be postponed. Jwara roga Shantis, Nitya-Unmaashika- Amavasya Shraaddhas too should not be disturbed. However in respect of those who die in Mala Maasa , the Pratyabhika be performed on the respective Tithis after the Mala Maasas. The Shraaddha of those who die in Shudda Maasaas should not be done in Mala Maasa but should be done in the following Shudda Maasa only. But if the *Prathamaabdika* falls in Mala Maasa, then it should be done in the Mala Maasa itself since the 'Samvatsara Purthi' occurs then. The Dwiteeya Shraaddas would however resume again on the concerned Tithis of the Shuddha Maasaas in the subsequent years. Again, twelve days after the death of a person requiring obsequies ought be executed even in a Mala Masa. If the dwiteeya Maasika falls in Mala Maasa again, the same should be repeated twice over. In that case, the Unaabdika be done and the dwiteeyaabdika be pushed forward and the Saamvatsarika Shraaddha be performed in fourteen Maasaas. In the Mala Maasas, following tasks must not be resorted to viz. Upakarma, Utsarjana, Ashtka Shraaddha, Griha Pravesha, Chudaakarana, Yagnopaveeta, Vivaaha, Tirtha Yatras, Griha Nirmaana, Devataa Pratishtha, renovation of wells and gardens, wearing of new clothes and tasks involving decoration of self or surroundings, Mahaa Danaas, Yagna Karmaas, Darshan of Apurva Devata and Apurva Tirthaas, Sanyasa, Kaamya, Vrikshotsarga, Rajaabhisheka, Annapraashana, Nama Karmaadi Samskara, Pavitraaropana, Damanaarpana, Shravanaakarma, Sarpabali, Shayana-Parivartaadi Utsavaas, Shapadha-Divyaadi karma etc.

Tithi Nirnaya in Saamaaya Paribhaasha: Tithis are of two kinds viz. Purna and Sakhanda. Purna Tithi is called what obtains upto sixty ghadis after Sun Rise. Sakhanda Tithi is what obtains less than that time. Akhanda is divided in two parts viz. Shuddhaa and Viddha. Shuddha is the period of time occuring from Suryodaya to Suryaastama; however on Shiva Ratri the time from Sun Rise to Midnight past Sun Set is noted as Shuddha Khanda. The rest is called Viddha. Now the term Vedha - which means protrusion of one Tithi into another-is also of two kinds viz. Praatah -Vedha and Saayam Vedha. The duration from Suryodaya upto six ghadis later is called Praatarvedha and the subsequent six ghadis after Suryaasta and before the commencement of the next Tithi is called Saayam Vedha. In respect of certain Tithis, the Vedha is of longer duration; for instance, Shashthi's Panchami Vedha is of twelve ghadis; Ekaashi's Dashami Vedha is fifteen ghadiyaas; Pournami's Chaturdashi Vedha is eighteen ghadiyas. Now, this Vedha is applicable to different karmas as they could be 'nishiddhaas' or 'graahyaas', ie. acceptable or not. In any case, application of approval for a Karya is clear on Sampurna Tithis / Shubha Tithis.

Karma Visesh Nirnaya: Karma is of two types: Daiva and Pitraya. Daiva Karma is related to six kinds of Bhojana viz. Eka bhukta (eating on mid-day once) Nakta (eating at the pradosha time in the night ie three muhurtaas following Suryaasta), Ayaachita bhukta (unsolicited and unscheduled fasting or carry forward meal of previous day), Upavaasa (day and night fasting), Vrata or fasting on account of performing a Vrata and Daana (restraint of bhojan on account of providing charity). Additionally, fasting due to regular Ekaashi Tithi or on specified days is also observed by one's own volition; such fastings

could be at the hours of individual choice say as per the five parts of a day viz. Pratah kaala, Sangava, Madhyahna, Aparahna and Pradosha. *Eka Bhukta* or one meal a day is relevant to Madhyahnika Tithi or of the Tithi of the half day past thirty Ghadiyas and thereafter the time upto Sunset is called Gaula kaala. *Nakta vrata* is to consume a single meal three muhurtas after Sunset called Pradosha kaala; after the Nakta Bhojana, and there after there would be no further eating, sleep, sangama and reading; this kind of Nakta Vrata is normally observed by Yatis, Putraheenaas, widows and widowers. *Ayaachita bhukta* is related to the different situations like Pitru-related fastings or bhojana as case that might be.

Essence of Dharma Bindu vide www.kamakoti.org/ books on Kaala Maana as follows

Kaala prakarana

Atha Kaalo nirupyate sacha karmanyanga bhutah/ Tithinakshatra vaaraadi saadhanam punyapaapayo pradhaanagunabhevena nasvaattantrena tekshamaah/(It is only on the basis of kaalamaana- tithi- vaara-nakshatras that the executed deeds bear fruits and on their own the results are not accrued. Kaala maana or the measure of Time as defined by Gargya is that one eye-flap is a 'nimesha', two nimeshas make a 'triti', two tritis one 'lava', two lavas one 'kshana', ten kshanas one 'kaashtha', thirty kashthas one 'triti', thirty kalas one 'muhurta', thirty muhurthas one 'aho ratras'. 'Tithi-Paksha Swarupa' or the days and fortnights are stated as follows: *Raveendoryoga varahau kramaaddarsha Purnimaa, Kalaa pravesa niryaaanaih tidhayonyaascha pakshayoh/* (The formation of Shukla Paksha and Krishna Paksha occurs as per the union and disunion of Surya Chandras respectively and the fortnight from Amavasya till Chaturdashi is the former bright phase while that from Purnima to Chaturdashi is the waning and dark phase of Chandra.) *Sarvaahyetaascha tithiyah udayaadudaya sthitaah, Shuddhaa iti vinischeyaashashthi naadayohivaitithih/* Khanda Tithis, reckoned as from Sun Rise to Sun Set, are stated as 'Suddha' and are as clean, for performing any actions; each of these Tithis comprises six 'naadis'. Each Tithi has three characteristics : *Kharvaadarvaa tathaa himsraah trividham tithilakshanam, Dharmaadharma vashaadeva tithisraithaa vivartate/* The three are 'kharva', 'darva' and 'himsra' as per the intensity-mix of Dharma and Adhrama. Also there are two kinds of 'Viddhas', ie the day preceding Amavasya and the one following dviteeya day. Now the Kaala Nirnaya or the determination of Vedha analysis: *Shuddha viddhaa tithishuddhaa heena tithaanyayahani, Udaye purvayaa tithyaa vidhyate hitimurtakaih/ Saayamtottara yaatadvayunayaatuna vidyate, Vedhyaapi trimuhurtaiva nanyunaavedhamarhati/*(Vedha is defined if during the day time there are two tithis at Sun set and Sun Rise and the difference is of three muhurtas and not otherwise; the Viddha at the Sun rise is Purva Vidda and at the time of Sun set, it is called Para or Uttara Viddha. Based on the Viddhas, one has to determine the Prathamaadi Tithi nirnyas).

[In 'saamanya paribhasha' or ordinary usage, there are Purna Tithis and Sakhanda Tithis. PurnaTithi is called what obtains upto sixty ghadis after Sun Rise. Sakhanda Tithi is what obtains less than that time. Akhanda is divided in two parts viz. Shuddha and Viddha. Shuddha is the period time occurring from Sun Rise to Sun Set; however on 'Shiva Ratri', the time from Sun Rise to Midnight is noted as Shuddha Khanda. Now, the term 'Vedha' is the protrusion of one tithi into another and there are two kind of Vedhas viz. Praatah Vedha and Saayam Vedha. The duration from Sun Rise upto six ghadis later is called 'Praatar Vedha' and the subsequent six ghadis after Sun Set and before the commencement of the next tithi is called 'Saayam Vedha'. But in respect of certain Tithis, the Vedha is of longer duration; for instance, Shashthi's Panchami Vedha is of twelve ghadis; Ekadashi's Dashami Vedha is of fifteen ghadis; Pournami's Chaturdashi Vedha is of eighteen ghadis. Further Vedha is applicable to different Karmas as

they could be ‘Nishiddhaas’ or ‘Graahyas’ or acceptable or not. In any case, application of approval of a Karya is clear on Sampurna or Shubha tithis. Karmas are of Daiva or Pitravya.]

Having briefly mentioned of the basics as above, the details are: Samvatsara-Ayana-Ritu-Maasa-Vaasara or details of the Time Cycle Units of the Sixty Years- Two Ayanas-Six Seasons-Twelve Months- and Seven Days are relevant; the Chandra or Saura Varshas; the Tithis of Prathama- to Amavasya or Prathama to Purnima respectively and the months of Chaitra-Vaishakha-Jyeshtha-Ashadha-Shravana-Bhadrapada-Ashviyuja- Kartika- Margashira-Pushya- Maagha-Phalgunas. The months coincide approximately with March to February totalling 365 days. Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratri and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalgun months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

Tithi Nirnayas:

The norms of determining Thithis from Prathama to ‘Pancha Dashi’ or Purnima/Amavasya as per Krishna Paksha, the Dark Fortnight commencing the Prathama from Amavasya in the ascending order while Chandra or Shukla Paksha commencing from Purnima to Amavasya as the case that may be are detailed: Prathama Tithi nirnaya: *Shukla pakshe darsha viddhaa Krishny viddhaa dviteeyayaa, Uposhya pratipat Shukle mukhyaasyaadaa paraahnakui, Tadabhavetu saayaahyaavyaapini parigruhyaataam/* (If darsha viddha extends from Amavasya during the Krishna Paksha upto Dviteeya, then ‘Upavasa’ or fasting becomes fruitful; incidentally fasting on Prathama Tithi of Shukla Paksha is required to be observed up to noon on the following day; in case dviteeya occurs beyond the next noon then the fast should continue till the evening) *Praatassangava madhyaahnaa paraahnaassaayamityasau, Atraahnah pancadhaa bhago mukhyodvitryaadi bhaagatah/* (It is necessary to divide the day time of a day in to five parts viz. Praatahkaala or early morning, sangava or prenoon, Madhyaahna or noon, Aparaaahna or post noon and Sayamkaala ie up to Sun set period; in any case it is required to divide the day time on two three parts) *Purvaahno chatu paraahnah itidvedhaa vibhaagah, Purvaahno madhyaahnoparaahnah itidvedhaa vibhaagah/ Purvaahno madhyaahnoparaahnassaayaahno iti charurvibhaahah, Praatasangava madhyahanna aparaahnassaayaahna iti panchathaa vibhagah/* (Purvaahna and Parahna are of two divisions; or there could be three units of Purvaahna-Madhyaahna-Aparaaahna. Purvaahna, Madhyaahna, Aparaaahna- and Saayaahna could be four units; or as per the five divisions mentioned above). *Devala Rishi* states: *Yaam tithim samanupraapya tvastam yaati Divaakarrah, Saathihih sakalaagjneyaa daanaadhyayana karmasu/* The specific tithi when Sunset takes place would be the one when Daana-Adhyayana- Karmas or charity, scripture reading and all other deeds of virtue- be performed) *Sourepi* states: *Yaam praapyaastamuh iti arkassyaacchet saa trimuhurtagaah, Dharma krutyeshu sarveshu*

sampurnaantaam vidurbudhaah/ (Those with knowledge state that all acts of virtue be completed on that Tithi itself of Sun set with a possible extension of three ‘muhurtas’) *Sumantu Rishi* is of the view: *Tithi nakshatra niyame tithi bhantecha paaranam, Athonyadhaa paaranetu vrata bhangamavaapnuyaat/* There might be risk of failure of the ‘Vrata’ or the act of virtue performed with Shuchi-Uposha- Naivedya- Paaranas in the Dharma Karyas without reference to the prescribed Tithi- Nakshatra Regulations) *Tithyante cha bhante cha paaranam yatrachodyate, yaama trayordhva vartinaampraatarevahi paaranam/* (If three ‘yaamas’ exceed the limits of Tithi-Nakshatras, then paarana or breaking ‘upavaasa’ should be done only next morning) *Mukhya Tithyantaraayeshu tithisheshopi grihyataam, Yo yasya vihatah kaalah tatkaala vyaapitaan tithih/* (In case there is a problem of specified Tithi, then the extension of Tithi be also considered for the fasting limit; in any case, it would be advisable to decide on the preferred tithi for performing the Vrata keeping various such considerations.) Now, about ‘Eka Bhukta Nirnaya’ or Eating once a day only, Skaanda Purana defined as follows: *Dinardha samayaateete bhujyate niyamena yat ekabhuktamiti proktam atatsyaa siddhivaivah./* or eating limited meals in a formal way as per prescribed procedure that too once a full day/night after half day is known as ‘Eka Bhukta’.

Bodhayana Maharshi qualified further: *Madhyaana vyaapini graahyaa ekabhukta vrata tithih, Pujaa vrateshu sarvatra madhyaahna vyaapini tithih/* (Eka Bhukta vrata should be definitely extended to post noon, that too after the prescribed duties from morning thereafter) . In this connection there are six interpretations: *Purvedyureva madhyaana vyaapitam, Paredyureva madhyaahna vyaapitam, Ubhayatra tadvyapitvam, Ubayatra tadavyapitvam, Ubhayatrena saamyena tadekadesha vyaapitvam, Vaishamyena tadeka desha vyaapitvam/* (Deciding on the applications of timings in the context of ‘Eka Bhukta’ or one meal a day, there are six variations: the fasting on the basis of one meal a day be effective from the previous day’s noon meal, noon day meal extended till next noon, both kinds of meals covering noon meals of the previous day and the current noon, both kinds of afore said noon meals of yester and current days excluded, avoiding one of the previous or following day noon meals, or avoiding both these previous two alternatives. ‘Nakta Vrata Nirnaya’: Varaha Purana prescribes *Margasheershe site pakshe Pratipadyaa tithirbhavet, tasyaam naktam prakurveeta raatrou Vishnum pujayet/* (This nakta vrata is prescribed to be observed on Margaseersha Shukla Prathama and worship Vishnu on that night by fasting through out the day and breaking it by the night with prescribed food like ‘kheer’ and gram flour with classified butter; through out the day Agni Karyas be performed with appropriate mantras in praise of Agni, the representative of Vishnu followed by Vishnu Puja; normally Satya narayana Vrata is stated to be performed. Varaha Purana also describes a series of Vratas like Kanti Vrata, Siubhagya Vrata, Shanti Vrata , Arogya Vrata and so on. Reverting back to Nakta Vrata ‘Kaala Darsha’ mentions: *Trimuhurtaa - astamanaat praak paracascha tathaavidhaa, tasyaam nakta vratam kuryaad harinakta vrataadyatah/* (The Ratri Nakta named Hari Nakta is to commence three muhurtas before and anotherthree muhurtas later) Vyasa Maharshi states: *Tri muhurtah pradoshasyaat bhaanaavastangate sati , naktam tatra tu kartavyam iti Shastra vinischayah/* (As three muhurtas after Sunset is ‘pradosha’ time, and nakta by performed at that time as prescribed by Shastras) Skaanda qualifies: *Pradosha vyapini nassaadduivaa naktam vidheeyate, Atmanodvigunacchaayaam ati kraamati Bhaskare, tannaktannakta mityaahuh na naktam nishi bhojanam/* (Day time naktam is necessarily extended upto Pradosha while over double the length of the shadow of Surya would be the nakta time, but food in the night is not considered as nakta. More over: *Arka dviparya raatrou cha chaturdashyashdami divaa/* (When Nakta is observed the nights of Sundays, Amavasyas, and Pournamis are not appropriate for taking food and the respective previous days too food is to be unconsumed too.) Vriddha Yagyavalkya assures: *Purvaahnikaastu tithayah Daiva kaarye phala pradaah/* (During Deva Karyas, observance of nakta during the pre noon and day time

periods would be of double the fruits) Dviteeya Tithi nirnaya: *Ekaaddasyashtamishashti dviteeyaa cha chaturdasi, Trayodasheetvamaavaasyo uposhyaassyuh paraanvita/* (Bhrigu Maharshi suggested that the day after Ekadashi, Ashtami, Shashthi, Dviteeya, Chaturdashi, Trayodashi and Amavasya are worthy of Uposhya or fasting) Triteeya Tithi nirnaya: *Rambhaakhyaam varjayitvaat triteeyaantu Dvija sattama, Anyeshu sava karyeshu ganayuktau prashastate/* (Brahama Vaivarta Purana states that excepting Rambha vrata all other acts of virtue are of ‘Para viddha’ and thus auspicious on Triteeya) Chaturthi Nirnaya: *Chaturthee Gananaadhasya Maatru viddhaa prashasyate, Mandhyaana vyaapini chetsyaatparataschetparehani/* (Brihaspati states that Vinayaka Chaturthi being of Maatru viddha if extends upto Madhyaana or post noon is considered as auspicious, but there beyond then the Vrata be performed in the next day) Panchami nirnaya: *Chaturthee samyutaakaaryaa panchami parayaa natu, Daive karmani pitrecha Shukla pakshhe tathaasite/* (Haritasa Maharshi states that Pitru karyas be performed on Chaturthi either in Shukla Paksha or Krishna Paksha on Panchami preceding Chaturthi but not in the subsequent tithi of Shasthi) Shashthi Nirnaya: *Krishnashtami Shanda Shashthi Shivaratrirchaturdashi, Yetaah puva yutaah kaaryaah tithyante paaranam bhavet/* (Vashishtha Maharshi opines that auspicious days of Krishnaashtami, Skanda Shashthi, Shiva Ratri, Chaturdashi be observed only if they are preceded by the earlier Tithis and ‘Paarana’ or naivedya be performed at the end of the Tithi) Saptami Nirnaya: *Saptami poorva viddhaiva vrateshu nikhileshyapi, Alaabhe purva viddhaayaah paraviddhaapi grihyataam/* (Kaala Nirnaya states: In respect of all the vratas on the relevant Tithi, only Saptami Purva Viddha be considered, lest it be construed as Para viddha) Ashtami Tithi Nirnaya: *Shukla paksheshtami chaiva Shukla pakshhe Chaturdashi, Purva viddhaana kartavyaa kartavyaa parasam yutaa/* (In the case of Purva Viddha occurring the Shukla Paksha Ashtami, or Shukla Paksha Chaturdashi, then para viddha or the subsequent Tithi be considered; for instance Kraishnaashtami, in Krishna Paksha Shravana month, Durga Puja on Ashvin Shukla Ashtami) Krishna Ashtami nirnaya : *Shravane bahule pakshhe krishnaashtami vratam na karoti naroyantu bhavati krura raakshasah/ Shraavanasya cha maasasya krishnaashtaamyam Bnaraadhipa, Rohini yadilabheta janyanti naamasaa tithih//* (He who does not observe Krishnaashtami Vrata on Shraavana Bahula ashtami is destined to be reborn as a cruel demon; if Rohini nakshatra also coincides on that day, performance of the Vrata is doubly effective and victorious!) *Shraavanevaa nabhasyevaa rohini sahitaashtami, yadaa krishna narairlabdhaa saa jayantiti keertitaa/* (Vashishya Samhita is quoted: Krishna paksha Ashtami in Shravana month or Bhadrpada coinciding with Rohini Star is renowned especially as highly significant) *Shraavanyaam proushapadyaam vaayadaa simham gatoraviv, Jayantyaaraadhanam kuryaannatu karkata kanyaayoriti// Yasminvarshe Shraavane vaanabhasyevaa jayantina sambhavati, Tasmin varshe Shraavana maasa yeva krishnaashtami vratamanushtheyam//* (Jyotishaarnava prescribes that in the event of Shravana or Bhadrpada, Surya enters Simha raashi the Krishna jayanti be observed then only; also in a year if there is no coincidence of Rohini and Ashtami, then Krishnashtami be necessarily observed in Shravana month only) *Simharaashi gate Surye gagane jaladaakule, Maasiproshta padoashtamyam artha raatre vidhudaye, Budha vaarr vrisha lagne rohinyascharamaamshake, Shubye harshana yoge cha kaulavena yute tathaa, Vasudevena devakyaam aham jaatosmi padmaja/* (Varaha Purana states that Lord Krishna declared that he would be born to Vasudeva and Devaki when Surya was in Simha Rashi, as the Sky looked thickly clouded, at the mid night of Bhadrpada months’s Krishna Ashtami as Chandra appeared, on a Wednesday in Vrishabha lagna, Rohini’s last phase in Harshanamanugraha yoga with koulamvamanukarana!) *Yaihkritaa Shraavane maasi Ashtami Rohiniyutaa kimpunarubudha vaarena somenaapi visheshatah// Ashtami Rohiniyuktaa nishyardhe yadi drishyate, Purvedyurnisheedhaaduur- dhvam aarabhyaparedyuh/ Nisheedhaadarvaak yaa samaapyte Ashtami, Tatra ubhaytra raatri samban -dhaat kutra upavaasa iti*

chet, Paredyureva upavaasah praatah sankalpa kaalamaabhyah pravatta -maanatvaat/ (Padma Purana explains about the great distinction of performing Krishnaashtami in Shravana month coinciding with Rohini and Monday or Wednesdays, especially if Moon is cited on Ashtami Rohini when the Vrata would yield outstanding results. Upavasa is best performed commencing from the previous night of Ashtami till the present night of Ashtami; in case Ashtami starts from the previous morning itself then the Upavas be observed on the next day. Navami Tithi nirnaya: *Chaitra shuddhaatu Navami punarvasu yutaa yadi, Saitra madhyaahna yogena maha punyatamaabhavet/Shri Rama navamee proktaa koti Surya grahaadhikaa, tasmindine mahaa punye Rama muddhisya bhaktitah/ Yatkinchit kriyate Karma tadbhavatyakshaya kaaranam, Uposhanam jaagananam pitru nirdisya tarpanam, Tasmin dinetu kartavyayam Brahmavaaptimabheepsubhih/* (Agastya Maharshi confirms that Chaitra Shuddha Navami if coinciding with Punarvasu nakshatra till the noon is ideal for observing Shri Rama Navami. Shri Rama Navami Vrata is far superior by a crore of observing a crore of Surya grahanas. On that day, even ‘Rama maatra smarana’ or memory of Shri Rama’s sacred name would yield lasting significance; if Uposhana, Jaagarana and Pitru Tarpana are performed, these would result in never ending fruits!) Referring to the worship of Dashaavataraas, each of these ‘Avatara dinas’ bestow enormous results viz. Matsya on Chaitra Krishna Trayodashi; Kurma on Jyeshtha Krishna Dvaadashi; Varaha on Chaitra Krishna Panchami; Narasimha on Vaishakha Shukla Charurdashi-Swaati nakshatra evening; Vaamana on Bhadrapada Shukla dvaadashi Shravana nakshatra; Parashu Rama on Margashira Krishna dviteeya; Shri Rama on Chaitra shukla navami punarvasu nakshatra; Bala Rama; Vaishakha Shukla triteeya; Krishna on Shraavana Krishnaashtami Rohini Nakshatra and finally Kalki on Bhadrapada Shukla Dviteeya. *Avatara dine punye Harimuddhisya bhaktitah, Upavaasaadi yatkinchit tadaanantyaya kalpate/* (Worshipping Maha Vishnu by observing Vratas and Upavasas in respect of any or all Incarnations of Him would indeed bestow Ananta Phala or Lasting Benefits! Dashami Nirnaya: *Shukla pakshetithirgraahyaa yasyaamabhyudite Ravih, Krishna pakshetithirgraahyaa yasyaamastamito Ravih/* (Shankha Nirnaya states: To decide on Dashami Tithi in Shukla Paksha, Sun rise be considered and in Krishna Paksha Sun set be taken into account. Vijaya Dashami in Ashvini Shukla paksha as also Gangavatarana snaanas be observed accordingly. Ekaadasha Nirnaya: *Ekaadashee sadoposhyaa pakshayoh Shukla Krishnayoh// Ekaa - dashyaam upavasevna kadaa chidati kramet, Nishkrutirmadyapa- syoktaa Dharma Shastre maneeshibhih, Ekaadasyannakaaasya nishkrutihkvaapinoditaa// Ati vedhaa Maha vedha vedhaasti dhishu smritaah, Savyepya vedhaa vigjneyaa vedhassuryodaye matah/* (Sanatkumara Samhita states: Ekadashi fasting is a must both in Shukla Paksha and Krishna Paksha; this regulation ought to be observed; those who resort to Madya paana or bhojana have no excuse of pardon at all! There is no need to consider Ati Vedhaa or Maha Vedhaa while determining Ekadasha Tithi but is adequate to ensure vedha if any at the time of Sun Rise!) *Yadeecchedvishnu saayujyam sukham sampadamaatmanah, Ekaadashyaam na bhunjeeta pakshayo rubhayorapi// Dvaadashitithiralpaayadi nasyaatparehani, Dashami mishritaakaaryaanadoshsteeti vedhanah// Ekaadasheetu sampurnaa dvaadasheetu sampurnaa dvaadashi vridhhi gaamininanjali naama saa proktaa koto yajna phalapraadaa// Adityehani samkra - antyaam ashitaikaadashhechucha, Vyati paate krite shraaddhe putrinopavashedgruhi// Shamani bodhani madhye krishnaikaadashi bhavet, Saivoposhya grihasthena naanyaakrishnaakadaachana//* (On the subject of Ekadashi, Vishnu Rahasya Grandha narrates the relevant stanzas: Those who aim at happiness, prosperity and ‘Vishnu Saayujya’ must necessarily abstain from food on both the Ekadashis. In case the following day is extended to Dvadashi or preceded by Dashami, Ekadashi fasting would be in order. If the whole day is of Ekadashi only plus some Dvadashi then the fasting is named ‘najanjuli’ and yields ‘koti yagnaphala. But ‘grihasthis’ or house holders are refrained from observing Ekadashi fasting on the days

of Solar Eclipse, on shraddha days or on those who beget children on Shraddha days, on Ekadhis falling in Krishna paksha and on days of ‘Vyatipaata’. Further house holders are definitely required to observe fasting on Shayni Ekadashi, Utthaana or Bodhana Ekadashi.) *Chatusro ghatikaah praatah Arunodaya sangjnakaah, Chatushtaya vibhaagotra vedhaa- deenaam kiloditah, Arunodaya vedhasyaat saardhantu ghatikaatrayam/ Athavedopi ghatikaa pramaa sandarshanaarraveh mahavedhopitartaiva drishyaterkona drishyate, Tooriyastatravihitah yogah suryodaye budhhaih// Dashami shesha samyukto yadisyaad arunodayah, Nainoposhyam Vaishnavena tadvinaikaadashivratam//*(Brahma Vaivarta Purana states that in the context of early mornings, four ‘ghadiyas’ are stated to be relevant as called Vedhaa chatusraya: three and half ghadiyas are known as Arunodaya Vedha and the rest as Surya darshana; if Surya is not seen then also Mahavedha is stated to prevail as Tureeya Yoga. Now, in case there is dashami Sesha at the Sun Rise, Vaishnavaites normally perform Vrata without fasting) In this connection Narada states: *No poshyaa Dashami viddhaa sadaiva Ekadashi tithih, Taamupohya narajuhnaat punyam varsha shato bhavam/*(Fasting on Ekadashi with Dashami Viddha annuls the fruits of hundred years!) Be that as it may the Ekadasha Vrata is outlined as follows: The Invocation states: *Dashami dinaarambha kaarsheham vratam tavaa, Tridinam Deva devesha nirvighnam kuru Keshava!* Or ‘Keshava! I resolve to observe the Ekadasha Vrata for three days of Dashami-Ekadashi-Dvadashi; do kindly bless me to perform without any hindrance!’ Then the karta should observe Eha Bhukta or one simple meal a day with no fries and grams, keep restraint on excessive quantity of eating and drinking juices, observe celibacy and abstinence, observe silence, and declare: *Ekaadshyaam niraahaarobhutvaaha maparehani, Bhakshyaami Punareekaahsha sharanamme bhavaacchryata/* or Pundarikaaksha! I will fast on Ekadashi and break the fast on the following day; kindly ensure my health. With *namo Narayana Mantra* ringing in the ears form, the puja be performed with Deepa-Dhupa-Pushpa-Phala-Snaana of the Murti- yagnopaveeta-vastra-naivedya-arathi- mangala vaadya-geeta- nrityaadi upacharas and Ratri jagarana with japa-dhyana-pathana- gaana-nrityaadi krama till next day with patience, calmness and truthfulness followed by Puna Puja the next morning and Brahamana-vidyarthi bhojana the next noon! Dwaadashi nirnaya: *Shuklaava - ayadivaa Krishnaa dvadashi shravanaanvitaa, Tayorevopavaasach a trayo dashyaantu paaranam/ Chaturmuhurtam dwaadashyaam aadyamekaadashi tuthou, Ante chatur muhur - tam yattatkaalam Harivaasaram, Nakaaryam paaranam tatra Vishnuprenana tatparaih//* (Brahmaarshi Narada affirms that Dwadashi Tithi either in Shukla Paksha or Krishna Paksha needs to be united with Shravana nakshatra worthy of observing ‘upavasa’ and also ‘Paarana’ is required to be observed only on the following Trayodashi. More over, those who are genuine devotees of Vishnu should not perform paarana during ‘Hari vaasara’ time ie. During the last four muhurthas of Ekadashi and the first four muhurtas of Dwaadashi) *Yadaatvalpaadvaadashi syaadapa -karsho bhujor bhavet, Praatarmaadhyaanikasyaapi tatrasyaadapakarshanam/* (Garuda Purana states that if Dwaadashi prevails a bit in the early morning hours, then one could quickly execute morning and noon rituals and give up dvadashi upavaasa therebefore and this kind of alternative is called ‘apkarshana’) Devala Maharshi states: ‘ *Sanghate vishame prapte dwaadashyaam paaranam kathaim, Adbhistu paaranam kuryaat punar bhuktam na dishakrit/* (Devala Maharshi provides a convenient alternative that in extreme situations, ‘paarana’ before Dwadashi ghadiyas be executed and ‘uopashya’ be called off too. Incidentally, there are eight kinds of Maha dwadashis: that tithi which is predominantly Ekadashi but extends into Dwadashi is called Unmeelani dwadashi; that which is Shuddha or of Shukla paksha extending to the next phase of Krishna paksha is called ‘Vaangjuli; if Ekadashi occurs at Suryodaya and extends upto the next morning’s Trayodashi then the Maha Dwadashi is called Tridarshi Dwadashi; if Dwadashi extends towards Darshani/Amavasya or Pournamithen that is named Paksha vardhini; if it is with Pushyami then it is

called Jaya dwaadashi; with Shravana then Vijaya, with Punarvasu then Jayanti and with Rohini then paapanaashani! Upavaasaas on these Dwadashis are stated to be extremely fruitful! Trayodashi nirnaya: *Trayodashi prakartavyaa dwaadashi sahita Munaih/* Dwadashi extending to Trayodashi is of significance to Sages. Not only that: Trayodashi falling before Shukla Paksha and after Krishna Paksha are of significance. Beginning from a Shukla Paksha Trayodashi falling on a Saturday, pradasha kaala pujas to Bhagavan Shiva as also nakta bhojana executed on twenty four Shukla Tradodashis would lead to Shiva Prapti! Chaturdashi nirnaya: *Madhu Shravana maasasya Shuklaayaa cha Chaturdashi, Saa raatri vyaapini graahyaa paraapurvaahna gaamini/* Extending from the night of Shravana Shukla Chaturdashi upto the following day's pre noon, performance of AnantaVrata is fruitful. Chaturdashi is counted as occurs before Purnima in Shukla Paksha, or alternatively on a day before Amavasya in Krishna Paksha. Pournami-Amavasya nirnaya: Except Savitri Vrata which can be observed on both Pournami or Amavasya, all other vratas are scheduled on both the days; the principle is that even there is a vedha from chaturdasi to the next tithi by eight ghadis: *Bhuta viddhaa na kartavyaa Amavasyaa cha Purnima, Varjayatwaa Munishreshtha Savitri vratamuttamam/* (Purva viddhas are not to be considered as a hindrance to perform any Vrata excepting that of Savitri Vrata as a single exception). In fact, Amavasyas coinciding with Mondays and Tuesdays are considered as very auspicious for snaana-daanas!

Tarpanas on Amavasyas: Deva tarpana of Vasu-Rudra-Adityas; Rishi tarpana to Kashyapa- Atri-Vasishtha- Vishwamidraadis; Divya Manushya Tarpana of Sanaka Sanandanaadi- Kapilaadis; Divya Pitru Tarpana, and the three generation of Pitru devatas is stated to be a grihasthi dharma. Maha Bharata Anushasanika Parva-125 Adhyaaya states that Amavasya Phala Shruti is as follows: *Amaavaasyastu ye martyaah prayacchanti tilodakam, paatramoudumbaram graahyam madhu mishram tapodhanam/ Kritam bhagavati taih shraaddham sahasram yathaa vidhi, hrishta pushtamanaastesham prajayante prajaa dhruvam/ Kula vamshasya vriddhistu pindadasya phalam bhavet, shraddhaayutastu yah kuryaatritrinaa manrunnaa manruno bhavet/* (Pitru devas assert: Amavasya tila tarpana from a honey mixed aoudumbara patra is as fruitful as a formal Shraaddha Kriya; this would bestow the fruits of excellent progeny and vamsha vriddhi besides fullfillment and happy life ahead) Yama tarpana is to be performed on Ashviyuja Krishna Chaturdashi or on Krishna Paksha Chaturdashi coinciding with Tuesdays: the relevant Mantra is as follows: *Pretotsava chaturdashyaam kaaryantu Yama tarpanam, Krishnaagaara chaturdashyaapi kaaryam sadaigva vaa/ Yamaaya Dharma Raajaaya Mritave chaantakaayacha, Vaivasvataaya Kaalaaya Sarva bhuta kshayaayacha/ Ouodumbaraaya Dadhnaaya Neelaaya Parameshtine, Vrikodaraaya Chitraaya Chitraguptaaya te namah/* Such is the significance of Tarpanas! Shiva Ratri nirnaya: *Maghasya klrishna pakshe yaa tithischet chaturdashi, raatri tasyaamaakhyaataa Shiva raatrissivapriya/ Tasyaam sarveshu Lingeshu tadaa samkramate Harah, Yaani kaanyatra lingaani charaani sthaavaraanicha/ Teshu samkramate Devi tasyaam raatrau yatoharah Shivaraatristitah proktaa tenasaa Haravallabha! Aditya - astamaye kaale tvastichedvaa Chaturdashi tadraatrisyaat saa bhaveduttamottamaa/* (Skanda Purana states that the night of Maagha Krishna Chaturdashi be noted as the auspicious austerities as being very dear to Bhagavan Shiva. It is believed that Shiva would enter into all the Shiva lingas, be they stable or mobile; since on that night of Maagha Krishna Chaturdashi, it is popular as Shiva Raatri. In the event of Sunset when Chaturdashi is extended, then that most auspicious night is worthy of high veneration) *Purvedyura paredyurva Maha nishi Chaturdashi vyaaptaa saa drushyate yasyaam tasyaam kuryaat vratannarah, Mama priyakarihyeshaa Maagha Krishna Chaturdashi Mahaanishyanvitaa yatra tatra kuryaadidam Vratam/* (Ishaana Samhitastates: Maha Shiva Ratri Vrata be observed if the midnight of that Chaturthi Tithi occurs either before of later. Lord Shiva is stated to have stressed that the Outstanding

Night of Maagha Krishna Chaturdashi is indeed very dear to him.) *Upavaasa prabhaavena balaadapi cha jaaganam, Shivaraatrasthaa tatra Lingasyaapi prapujanam, Akshayaan labhate bhogaan Shiva saayujyamaapnuyaat/* (In Naagara Khanda of Skanda Purana, it is declared that along with Shiva raatri Upavasa, if ‘Jaagarana’ or engaging oneself the whole night with the prayers and worship of Bhagavan Shiva is executed then one would be eligible for endless fortunes and Shiva saayujya thereafter!)

FURTHER ARE PROVIDED THE TWELVE MAASAKRAMA KAALAMAANA VIDHI KARTAVYAS AS DETAILED BY HINDU DHARMA SINDHU AS FOLLOWS

Chaitra Maasa

Chaitra Shukla Pratipaada heralds the New Year. In Mesha Sankranti, the first and previous ten ghadis are considered as Punyakaala. If the Samkramana starts before the previous midnight, then the Punyakaala is stated to commence on the previous night and otherwise then the Uttaraartha Punya kaala is considered as on the following day. In case the Sankramana is exactly on the midnight then both the days are deemed as of Punyakaala. Even if Chaitra Maasa happens to be an Adhika Maasa / Mala Maasa, then also the ‘Tailaabhyangana’ / oily head bath and other formal duties need to be performed and the New Year is declared as has begun. Each house-hold would then have a festive look and the Praatipada Morning should witness freshness with Nimba Patra Bhakshama with gud /jaggery and raw Mango pieces signifying equanimity of the mixed tastes of the New Year. That indeed announces the Vasanta Nava Rathris or the Devi Sharannava Raatris (Nine Nights). [Parameswari is stated to assume **NINE SWARUPAS OF DEVI** viz. Brahmi / Devi Sharada as ‘Hamsavaahini’ / seated on a Swan with Kamandalu, Aksha Maala, Pustaka, Paasha and Chinmudra; Maheswari-Vrishabha Vaahini / seated in a bull, wearing a Crest Moon and Trishula /Trident; Koumaari as Mayura Vaahini / riding a Mayura or peacock with Shakti as her Aayudha / weapon; Vaishnavi as Garuda Vaahini with Shankha-Chakra-Gadaa (conchshell, disc and mace); Indrani with Vajraayudha; Sharada with Veena bestowing knowledge; Mohini with Amrita Kalasha distributing Nectar to Devas and denying to Asuras; Raja Rajeswari / Kameshwari seated on a lotus with Paasha, Ankusha, Pushpa Baana and Chaapa bestowing wealth, food, happiness and contentment; Devi Chamundi the Simha Vaahini /seated on a lion and destroying the most potent Demons like Chanda-Mundas and protecting the virtuous and the wise from their torment and finally as Gajalakshmi seated on a lotus with elephants getting her with their trunks aloft and providing happiness to her devotees. The Nava Swarupas of Jagan Maata signify the assurance to the Universe the truism: *Ekaiavaaham Jagatyaatraa dwiteeyaa kaa mamaaparaa/* (I am the eternal and unique Shakti and none else!)]

Chaitra Shukla Paksha Vrata Pradaana: On *Pratipa Tithi*, Prapeya (Pousala or Water supplying rest houses) daana is observed to satisfy Pitru Devataas; if one is unable to do so every day in the Month pots of water are given as Daana to Brahmanas; the relevant Mantra is: *Esha Dharma ghato datto Brahma Vishnu Shivaatmakah, Asya Pradaanaatsakalaa mama santhu manorathaah/* (This dharma ghata or pot of Dharma representing Brahma-Vishnu- Maheshwara is being given as charity so that my ‘manoratha’ or menal desires be fulfilled). This type of Daana is not only done on Pratipada Tithi of Chaitra Maasa, but on Chaitra Shukla Panchami, Vaishakha Shukla Triteeya, Maagha Shuka Trayodashi, Kartika Saptami, Maargaseersha Navami and Phalguna Krishna Triteeya; these are the days when Pitru Shraadha is to be performed. Some persons believe that Matsya Jayanti is also observed on Chaitra Shukla Pratipaada. On Chaitra Shukla Patipaada, Gouri Vrata is also observed by performing ‘Dampati Puja’ or worship of

respected couples signifying Gouri Puja and by avoiding Ksheera-Ghrita-Madhus or Milk-Curd-Honey. On the Chaitra Shukla *Dwiteeya* Pradosha (Sun-set time), Chandra Vrata is observed by worshipping Bala Chandra. On Chaitra Shukla *Triteeya*, Andolini Vrata is executed after worshipping Shiva-Parvatis; if triteeya has commenced on the previous day itself, then too this Vrata has to be observed on the next day itself. On the Triteeya itself Shri Ramachandra ‘Dolotsava’ should begin and the Puja should continue till the end of the entire Chaitra Maasa. On the Chaitra Shukla Triteeya itself the Manvaadis or the beginning of reign of Fourteen Manus; in fact the Manvaadis are celebrated on Chaitra Shukla Triteeya and Purnima, Jyeshtha Purnima, Ashadha Shukla Dashami and Purnima, Shraavana Krishnaashtami, Bhadrpada Shukla Triteeya, Ashvayuja Shukla Navami, Kartika Shukla Dwadashi and Pournamaasi, Pousha Shuklaikaadashi, Maagha Shukla Saptami and Phalguna Purnima and Amavaashya. Incidentally, the **Fourteen Manus** are: Swayambhu, Swarochisha, Aouttama, Tamasa, Raivata, Chakshusa, *Vaiwasvanta*, Savarni, Daksha Savarni, Brahma Savarni, Dharma Savarni, Rudra Savarni, Rouchya, and Indra Savarni. On all these Manvaadis, one is required to perform Pindarahita Shraaddhaas. In fact in each year there are ninety six Shraaddhas to be performed and these are: twelve Amavasyas, four yugaadis, fourteen Manvantaraas, Twelve Kranthis, Twelve Vaidhritis, twelve Vyatipaataas, Mahalayaas fifteen, Ashtaka-ashaadhas as five, Anvashtakas five, Purveddha shraaddhas five, totalling ‘Shannavati’ Shraaddhaas. **Dashaavatara Jayantis:** On Chaitra Shukla Triteeya there was the Origin of Matsya-Avatara; at the evening of Vaishakha Purnima was of the Kurmaavatara; Varahaavataara at the Aparahna of Bhadrpada Shukla Triteeya; Nrisimaavataara at the evening of Vaishakha Shuka Chaturdashi; Vaamanaavataara in the Madhyaahna of Chaitra Shukla Dwaadashi; Parashu Rama at the Madhyaahna on Vaishakha Shukla Triteeya; Chaitra Shukla Madhyaahna Shri Rama; Shri Krishna at the midnight of Shraavana Krishnaashtami; Buddhaavataara in the evening of Ashvayuja Shukla Dashami; and on Kalkyaavataara on Sharavana Shukla Shashthi on the evening.

Ganesha Damana Puja is performed all over Bharata Varsha on Chaitra Shukla *Chaturthi* for *Vighna naasham Sarvakaamaapnuyaat* or for overcoming all difficulties and fulfilling all kinds of desires. Any Puja or auspicious tasks should be initiated only after Ganesha Puja always. *Panchami naaga Puja* is observed in Chaitra Shukla Paksha by offering Ksheera- Ghrita to Naaga Devataas / Serpent Gods. Also this Panchami is the day of re-incarnation of Goddess of Wealth Lakshmi Devi pursuant to the ‘Ksheera Mathana’ or the churning of the Ocean of Milk by Deva-Daityas as also of the emergence of ‘Ucchaaishravaas’ or the Divine Horses and thus Lakshmi worship and Haya Vrata are observed on the same day. Chaitra Shukla *Shashthi* is the Skanda Shashthi and worship of Shiva Kumara Skanda. Chaitra Shukla *Ashtami* is the day of Bhavani Devi’s Puja. On the same day, if Punarvasu Nakshatra coincides too that auspicious day is to be observed as of the worship of Ashvatha (Peepal) Tree by consuming eight tender buds of the flowers of the tree for fulfillment of human desires. Again, *Punarvasu Budhopetaa Chaitrey Maasi sitaashami, Praatastu Vidhivatsnaatvaa Vaajapeya phalam labhet/* (If formal bathing is done on the early morning of Wednesday coinciding with Punarvasu Nakshatra of Chaitra Shukla Ashtami followed by the worship of ‘Ishta Devata’, then that auspicious act would bestow the fruit of executing Vaajapeya Yagna!)

Shri Rama Vrata on Chaitra Shukla *Navami*: Lord Shri Rama assumed the incarnation of Bhagavan Vishnu on Chaitra Shukla Navami’s Madhyaahna, during the Punarvasu Nakshatra in the Karkataka Lagna when Surya Deva was in Mesha Raasi as five Grahas / Planets were in ascendancy or predominance. As such, persons dedicated to Shri Rama Vrata should initiate their Upavaasa’s morning on the presumption of Navami extending upto the afternoon but if Navami arrived on the previous day

and extends on the next afternoon, then the Sankalpa of Upavasa should be on the previous day itself and the Upavasa would be for two days. The Vrata Sankalpa commences with Shri Rama Pratimaa Daana to the Acharya, by reciting the Shloka: *Shri Rama Pratimaa Daanam -kareshyam Dwijottama, Tatraachaaryo Bhava preeta sshreemaarosi twamevamey/* (I pray to Shri Rama and offer the Shri Rama Pratima presuming th Acharya is Shri Rama himself); the Karta should further take a vow: *Navamyaa anga bhutena eka bhuktena Raghavaa! Ikshwaaku Vamsha Tilaka preetobhava bhavapriya/* (As part of the Navami Vrata, I do resolve hereby that I will fast till the end of the Vrata; Shri Ragava! The jewel of the Ikshwaku Vamsha! Shiva Priya!). There after, Puja Vedika / Platform is made, take the vow to keep fast for eight yaamas, and recite : *Shri Rama Navami Vrataangabhuta Shodashopachaara Pujaam karishye/* and intiate the Puja comprising sixteen services like Aavahana- Shuddhodaka Snaana-Vastra-Gandha-Pushpa-Phala-Naivedyaadis. Then invoke Devi Kousalya with the Mantra: *Raamasya jananichaasi Raamatmakamidam Jagat/* Then worship Dasharatha saying *Om Namo Dasharadhaaya./* This would be followed by Shanka Puja with the recital: *Dashaanana Vadhaarthaaya Dharma Samshaapanaaya cha, Daanavaanaam Vinaashaaya Daityaanaam nithanaaya cha/ Paritraanaaya Saadhunaam jaato Raamasswayam harih, Grihaanaarghyam mayaa duttam bhraatrubhissahitonagha/* (Shri Rama! You are indeed the incarnation of Shri Hari who has descended to earth to destroy the powerful Ten-headed Ravana and other Daitya-Daanavaas and re-instate Dharma in the Universe; may offer this obeisance to you alng with your brothers). This Puja would by followed by night long ‘jaagarana’ and Punah Puja next morning along with Agni Homa and Mula Mantra Pathana hundred times. On conclusion, Patimaadi daanaas, Dakshina Pradaana and Prasaada Sweekaarana Paarana / Brahmana Bhojana.

Shri Krishnaandolanotsava on Chaitra Shukla Ekaadashi (Celebration of Baala Krishna in cradle): *Dolaarudham prapashyanti Krishnam Kalimalaapaham, Aparaadha sahasraistu Muktaastey dhoonaney kritey/ Taavatthishthanti paapaani janmakotikritaanyapi kreedantey Vishnunaasaardham V aikunthey Deva Pujitaah/* (Mere vision of Bala Krishna playful in a cradle is enough to destroy the sins of Kali Yuga; if the cradle is swung, thousands of misdoings are forgiven and ‘Janmaantaraaparaadhaas’ or sins of previous births are desroyed at once and if the Pratima of Krishna is played with in full faith and devotion, Vishnu Saayujya is assured).

Damanotsava (Festival of Damana Devata) on Chaitra Shukla *Chaturdashi*: Damana literally means self-restraint and conquering Evil Forces. Observing Upavasa and Nitya Puja on this occasion, the Karta of Festival enters the Damana Sthaana, cleans it up with ‘Pancha Gavyas’ (Five products of Cow viz. milk, curd, ghee, dung and urine), decorates it with Chandana-Pushpa-Phalaas, initiates puja with the invocation of *Shri Krishna Pujaartham twaam nesheye*, meditate Sarva Devatas and performs Puja to Kama Devata with the Mantra: *Namostu Pushpa baanaaya Jagadaahlaada kaariney, Manmathaaya Jagannetrey Rati preeti priyaayatay/* (I greet Manmatha Deva-the carrier of Flowery Arrows to bestow happiness of the entire Universe, the Saviour of all Beings in the Lord’s Creation and the beloved of Rati Devi). Then at the Damana Sthaana, instal a ‘Kalasha’/ vessel in the center of a Square over a white cloth and propitiate Damana Devata with the Prayer: *Pujaartham Deva Devasya Vishnorlakshmi patey Prabho, Damanatwamihaagaccha saannidhyam kurutey namah/* (May I greet Lakshmi Pati Vishnu before I invoke Damana Devata from the ‘Ashta Diks’ or the Eight Directions) with the Mantras: *Kleem Kama Devaaya Namah, Hreem Ratyai Namah, Kleem Bhasma Shareeraaya Namah, Hreem Ratyai Namah, Kleem Anangaaya Namah, Hreem Ratyai Namah, Kleem Manmadhaaya Namah, Kleem Vasanta Sukhaaya Namah, Kleem Smaraaya Namah, Kleem Ikshu chaapaaya Namah, Kleem Pushpa Baanaaya*

Nama etc. and Gayatri Damana Mantra viz. *Tatpurushaaya Vidmahey, Kaama Devaaya dheemahi, Tannanangah prachodayaat.* Subsequently, the Karta greets Bhagavan Vishnu as follows: *Ksheerodadhi Maha Naaga shayyaavasthita Vighraha, Praatastwaam pujayishyaami sannidhou bhavatey namah/* (Parameswara who is resting on the ‘Sesha Talpa’! May I offer my Morning Puja; do provide my nearness to you!) and observes ‘Ekaadasha Jaagarana’ or Night Vigil all through the Ekaadashi. Next Morning after performing Nitya Puja , execute worship to Damana Devata and after reciting ‘Mula Mantra’, pray to Paramatma with the Stanza: *Deva Deva Jagannatha vaanchitaartha pradaayaka, Hruthpaan purayamey Vishno kaamaan Kameshwari Priya/ Idam damanakam Deva grihana madanugrahaat, Imaam Saam vatsaram Pujaam Bhagavan Paripuraya/* (Deva Deva Jagannaatha! Parameswara! As you always fulfill every body’s desires, do grant my wishes too and accept my Damana Puja over the Year) .

Nrisimha Dolotsava again on Chaitra Shukla Chaturdashi is a Damana Puja to Parama Shiva, Ekaveera Devi and Bhairava. This Chaturdashi has to extend upto the noon if commenced on the previous day itself. If not, it should be considered as Chaitra Purnima in which case, Damana Puja has to be performed to all Devas. If Chaitra Purnima coincides with Chitra Nakshatra, Chitra Vastra Daana would bestow excellent prosperity. If that day falls on Sunday-Thursday- Saturday then Praatahsnaana-Shraaddaas would grant the Punya of performing Ashwamedha yagna.

Vaishaakha Maasa

Vaishakha Snaanaas are scheduled during Chaitra Shukla Ekaadashi to Purnima with the arrival Mesha Samkraanti: *Vaishaakham sakalam maasam Mesha sankraman Raveh, Praatassnnimaya-ssnaassy preeyataam Madhu Sudanah/ Madhu hantuh prasaadena Brahmanaamanugraaat, nirvighnamastu mey Punyam Vaishaakha snaanamavaham, Maadhavey Meshagebhaanow Muraarey Madhusudana/ Praatassnaanena mey Naatha Phalado Bhava Paapahan/* (During the entire Vaishaakha Maasa when Mesha Sankraanti occurs, I resolve that I shall take formal baths by which Madhusudana would be pleased; give my devotion to Him and th blessings of Brahmanas, may the series of th Snaanaas be completed without hindrance and break; in the exception of a break if need be, at least three Snaanas be performed from Tayosashi onward. As stated earlier, Manvaadis are on Purnimas; in case, Chaitra KrishnaTrayodashi coincideswith Shatabhisha that day is reckoned as a ‘Vaaruni’ and is worthy of Snaanaas on the days of ‘Grahana’. If there is Shubha Yoga or auspicious coincidence of a Saturday and Shatabhisha Nakshatra, then that day is called Maha Vaaruni. F urther, there is a belief that Snaanas in Ganga on Chaitra Krishna Chaturdashi on a Tuesday in the presence of a Shiva Temple could even get rid of a person from Pishaachatwa! In Vaishakha Maasa’s Vrishabha Sankranti time ie. sixteen Ghadiyas before the First day, Tila Tarpana and Ghata Daana are stated to be significance. Vasanta Puja to Brahmanas with Sandalwood paste(Gandha)-Jaggery water and Plantain fruits is also of great value. In Vaishakha Maasa (as also in Jyeshtha) when summer gets intense, then after Nitya Puja keep a full vessel of Sandalwood water and Tulasi leaves with ‘Panchopachaaraas’to Vishnu and perform ‘Maarjana’ or sprinkle drops to purify ‘Griha Dwaaraas’ and on retaining the same Tirtha pour around an Ashwatta (Pipal) Tree by doing Pradakshinas on the next morning then several Pitru Devataas are stated to redeem their souls; also the skin-itches of cows are believed to be cured. In the Vaishakha Maasa, voluntary ‘Nakta Bhojanas’ are stated to fulfill longstanding desires of the persons conerned. Shiva Lingaarchana with cotinuous pourings of Sacred Water as Abhishkaas along with Namaka-Chamaka Mantras would bestow far reaching Punya. Similarly Chhatra-Paada raksha daanaas would yield Maha-Phala.

Observance of Akshaya Tritēeya in Vaishakha Maasa: The fruits of virtuous deeds on this day should yield far reaching ; *Asyaam Yatinchitjapahoma Pitrutarpana daanaadi kriyatey tatsarvamakshayam, Iyam Rohini Budha Yogey Mahaa Punyaa/ Asyaam Japahomaadi krityepi Vakshyamaana yugaadivan – nirnayah, Iyam kritaugasyaadih/* (On this Akshaya Tritēeya, whatever little is performed by way of Japa-Homa- Pitru Tarpana-Daanaadi Dharma karyaas would never be wasted; especially when these Karyaas are done on Wednesdays coinciding Rohini Nakshatra would bestow ‘Mahaa phala’. Such Japa-Homa and such acts are as good as those performed at the Yugaadis. Yugaadi Shraaddha should be Pinda rahita or without resorting to offer of Pindaas. If Shraaddha is not possible on these lines , tila tarpana would suffice. However, Kumbha daana is stated to be essential; a Kumbha (pot) has to be covered with a cloth and filled up with ‘Gandhodaka’ before giving away as a kumbha daana by reciting: *Esha Dharma Ghatodutto Brahma Vishnu Shiaamakah, Asya pradaanaatrupyant Pitarassapitaamahah/ Gandhodakatilair - yuktam snaanam kumbham phalaanvitah Pitrubhyas- sampradaasyaami Akshayamupatishthatu/* (I am giving away this ‘Kalasha’ filled with tila-phala-Gandhotakas through you Brahmanas in favour of my Pitru Devataas; may this daana bestow to me endless benefits. At the Yugaadis like this Akshaya Tritēeya, ‘Samudra Snaana’ and ‘Upavasa’ are stated to be immense ‘Punya’. On this Tritēeya, Parashu Rama Jayanti is also observed; on this day’s ‘Pradosha’ Time, Parashu Rama puja is performed by offering ‘Arghya’ or Sacred Water to Parashu Rama with the Mantra: *Jaamadagnya Mahaa Vira Kshatriyaantakara Prabho, Grihaanaarghyam mayaa duttam kripayaa Parameswara!* (Parmeswara Parashu Rama who uprooted the entire Kshatriya Vamsha! Do accept the offer of the Arghya from me and safeguard me always!) In the Vaishakha Maasa *Saptami*, Ganga Devi was brought down from Heavens by Bhagiradha to purify the ashes of his great grand parents and Ganga Puja had been observed ever since. On Vaishakha Shukla *Dwadashi* Madhusudana Puja bestows Agnishtoma Yagna Phala. Nrisimha Jayanti on the *Chaturdashi*, especially if coincides with Swati Nakshatra and a Saturday would be of great consequence. The Narasimha Vrata should actually commence on the preceding Trayodashi itself as ‘Eka Bhukta’ or on a single meal and after the Nitya Karmaas on the morning of Chaturdashi and on its afternoon the Karta should take bath with Tilaas and the dried powder of Amla (goosebury) fruit. In the Evening, instal a Golden Pratima of Nrisimha Deva on a ‘Purna Kumbha Paatra’ or a Vessel filled up with Sacred Water and offer ‘Arghya’ along with ‘Shodashopacharaas’ to Nrisimha Deva reciting : *Paritraanaaya saadhunaam jaato Vishnurnrukesari, Grihaanaartghyam maya duttam sa Lakshmirruharey swayam/* (Lakshmi yuta Vishnu’s Avataara Nrisimha Deva! You assumed the Incarnation of Vishnu to save Sadhus and punish the Evil Forces; do kindly accept the Sacred Water and the Sixteen Services of Abhisheka, Vastra, Yagnopaveeta, Gandha, Pushpa, Phala, Deepa, Dhupa-Naivedyaadi). After the offerings, the Devotee should pray to say: *Mad Vamshey ye Naraa jaataa ye janishyanti chaaparey, Taan Samuddhara Devesha dusshaad bhava Saagaraat/ Paatakaarnava magnasya vyaadhi dukkhaambu Vaaridheyh, Neechaischa paribhutasya Mahaa Duhkhagatasyamey/ Karaavakambanam dehi Sesha shaayin agatpatey, Shri Nrisimha Ramaakaanta bhaktaanaam bhaya naashana, Ksheeraambudhi nivaasastwam Chakrapaaney Janaardana Vratenaanena Devesha Bhukti Muktiprado bhava!* (Sesha shaayi! Jagannatha! Shri Nrisimha! Lakshi Priya! and the Resident of the Ocean of Milk ! Do please save and protect those who were born or would be born in future in my Vamsha from the tortures of Samsara- Samudra from their sins, diseases, and banes as they are often subjected with insults and annoyances; do always lend them with your helping hand, accept my Vrata and bestow to me fruits of Bhoga-Mokshaas). The following steps in the Nrisimha Vrata include Paarana/ brahmana Bhojana and daanas of Kumbha- Go- Suvarna- Krishnajina and Bhu Daana ; Madhu-

Tila Taila and Ghee etc. Also TilaSnaana, Tila Homa; Tilataila Deepa Daana, Tila Pitru Tarpana, Tila-Madhu Daana and so on are executed to secure Maha Phala.

Vaishakha ‘Snaanaas’ (popularly called AKAAMAVAI SNAANAS viz. the Snaanaas of Ashwiyuja-Kaartika- Maagha-Vaishakha) are concluded on Vaishakha Purnami or even earlier on the previous Shukla Dwadashi itself. On the occasion of the ‘Snaana Udyapanas’, Go- Paduka- Chharta- Vyajana Daanaas are commended.

Jyeshtha Maasa Karyaas

Mithuna Sankranti Punya kaala is stated to arrive sixteen ghadiyas after the Jyeshtha Shukla *Pratipada*. In case the Punya Kaala commences on that night, Brahma Deva’s Pratima is made of Wheat flour and worshipped with Vastra-Pushpaas to reap Suryaloka Prapti. In this Jyeshtha Maasa, Jala Dhenu daana is prescribed. On this Pratipada Tithi, Karaveera Vrata is scheduled. On Jyeshtha Shukla *Triteeya*, Rambha Vrata is an important Vrata which is observed only those men and women performing Panchagni Tapas are qualified; they make a Swarna Pratima of Devi Parvati and execute formal worship by way of Homaas and offer the Pratima finally donate it to a virtuous Brahmana couple to whom a self-contained house is to be given away as Daana. Jyeshtha Shukla *Chaturdashi* happens to be the birth day of Uma Devi and hence her worship is significant on that Tithi. On that *Ashtami* Shukla Devi is to be worshipped and on the following Navami Upavaasa is prescribed and repeat puja is to be performed on *Dashami*.

Gangaavataarana and worship on Dwaadashi: The most auspicious time that the most Sacred River Ganga was born was stated to possess ten Yogaas: *Jyeshtha Maasi Sita Pakshey Dwadashyaam Budhahaspatayoh Vyateepaatey garaanandey Kanyaachandrey Vrusho Ravou!* These yogaas are Jyeshtha-Shukla Paksha- Dashama Tithi- Budha Vaara-Hastaa Nakshatra-Vyateepaata-Gara Karana-Ananda Yoga- Kaanyaa’s Chandra-and Vrisha’s Surya. Even if this happens to be an Adhika Maasa, there is no objection to observe the ‘Gangaa Vrata’. Those who are fortunate to reach Ganga on this day, especially in Varanaasi make the Sankalpa after stating the Desha Kaala and recite as follows :

Mamaitatjanma janmaantara sumudbhuta trividhakaayika Chaturvidha vaachika trividha maanasika swarupa Skaandokta dasha vidha paapaniraasatraya strimshacchata Pitruddhaara Brahma lokaavyaaptaadi phala Praaptyhardham Jyeshthamaa Shukla Paksha Dashami Budhavaasara Hastaanakshatra Gara karana Vyatipaataananda yoga Kanyaastha Chandra Vrishastha Suryeti Dasha Yoga Parvanyasyaam Mahaa Nadyaam Snaanam Tirtha Pujanam pratiyaamaam Jahnavi pujaam Tilaadi daanam Mula Mantra Japamaajya homam cha Yathaa shakti Karishye! (I have the great satisfaction to bathe in the Holy River of Ganga and seek to wash off the cumulative sins of this and previous birth on account of three kinds of Physical ailments, four kinds of vocal problems and three kinds of mental agonies as described in Skanda Purana. The ‘Snaana’ is also to redeem three thousand thirty three Pitru Devataas besides attaining Brahma loka. This type of Sacred Snaana is ideal in Jyeshtha Shukla Paksha-Dashami Tithi- Wednesday-Hasta Nakshatra- Gara Karana-Vyatipaata and Ananda Yoga as also in Chandra in Kanya Raashi, and Surya in Vrisha Raashi- all totalling ten Yogaas when Ganga was materialised. It is in such Most Illutrious and Highly Sacrosanct River that Snaana- Tirtha Pujana-Tila and other Daanas, Mula Mantra Japa and Homaas would be performed by me as per my capacity!) After making this Sankalpa or Determination, the devotees concerned should dip in Ganga ten times, render Stotraas, wear dry clothing, perform Nitya Karma, Tirtha Puja, Pitru/ Tila Tarpana by taking ten handfuls of Ghee and jaggery mixed Pindas in favour of Pitru devataas and finally invoke Ganga stating: *Namo*

Bhagavatyai Dasha Paapa haraayai Gangaayai Narayanyai Revathai Shivaayai Dakshaayai Amritaayai Vishwa Rupinyai nandinyai tey Namoh Namah/ After the invocation as above, render ‘Aavaahana’ Mantra viz. *Om Namasshivaayai Narayanyai Dasha Paapa haraayai Gangaayai swaaha*, thus inviting Narayana, Rudra, Brahma, Surya, Himavan, Bhagiratha and execute ‘Shodashopacharaas’. ‘Pujaanantara Stotra’ addressing Ganga as given in Skanda Purana after the Puja is as follows: *Namasshivayai Gangaayai Shivadaayai Namoh Namah, Namastey Rudra Rupinyai Shaankaryetey Namoh Namah/ Sarva Deva Swarupinyai Namoh Bhashaja Murtaye, Sarvaswa Sarva Vyaadheenam Bhishak Shreshthyai Namoh namah/ Sthaanu jangama sambhutaVisha hantrai namonamah, Bhogopabhoga daayinyai Bhogha Vatyai namonamah/* --- (Devi Ganga! You are the auspicious Form of Rudra, Vishwa Swarupa, Brahma Murti and Sarva Deva Swarupa, the Curer of all kinds of ailments and diseases; the destroyer of poisons of animate and inanimate beings; the bestower of all kinds of happiness; Bhogavati! Mandakini! ‘Swarna Daata’ or the giver of gold and precious Stones; you are the Triloka Maata! Your unique presence at Gangaa Dwaara, Prayaga and Saagara Sangama grants immense joy to us; I greet you with several titles as Nanda, Loka Dhatri, Linga Dharini, Narayani, Vishwa Mukhya, Revati, Brihati, Tejovati, Vishwa Mitra, Prithvi, Shiva, Amrita, Suvrusha, Shanta, Varishtha, Varada, Usra, Sukhadrogi, Sanjeevani, Brahmishtha, Brahmada, Duritagni, Pranataarti bhanjani, Jaganmata, and the extinguisher of all possible difficulties and Mangala! Devi Ganga! Kindly stay secure and firm always by my sides ahead and behind as my very existence in your waters is solely due to your courtesy; in fact, your presence in Srishti-Sthiti-Laya is a known realism as you are the Mula Prakriti, Narayana, Shiva, Paramatma. Those who recite your Stotra with faith and devotion by the means of hearing or pronouncing or by mental concentration should definitely extinguish all kinds of sins and fulfill any type of desires.) Among the tangible sins the ten prominent ones are: acceptance of other’s material without permission; commit acts of violence disapproved by Shastras and other Scriptures; and desire for other women : these are by way of Physical acts; Parusha Bhashana or Utterances of Unsavoury language, lies, gossip, etc. are of ‘Vaachaka’ or vocal-based; ‘Paradravyaabhilaasha’ or interest in other’s money-property-belongings; thinking of and doing acts that hurt others; and useless ego problems which are all mind-based. Devi Ganga! You have the unique distinction of redeeming the Souls of Three thousand thirty three Pitru Devaas! You are seated on a white Crocodile, hold a ‘Kalasha’ with a ‘Kamala’ by your hands, wear a white silk Vastra; and is a Brahma-Vishnu-Rudra-Rupini. You are the Sacred Water in Brahma’s Kamandulu utilised for ‘Srishti’; the Water with which Bali Chakravarti washed the consecrated feet of Vamana Deva; and the hallowed water of Ganga retained in the ‘Jataajuta’ or the curled and twisted coarse hairs of Parama Shiva a strain of which was released in response to the earnest prayers of Bhagiratha to redeem the Souls of the latter’s ancestry. Such indeed is the illustrious history of Ganga that even a ‘Smarana’ or thought of the River from hundreds of yojanas would suffice to wash off sins and Vishnu Loka Prapti!

‘Nirjala Vrata’ on *Jyeshtha Shuklaikaadashi*: This Vrata is observed by avoiding water except for the ‘Nityaachamaniya’ purposes or of formal sippings of water for Pujas. Such Nirjala Vrataas on twelve successive Ekaadashis would indeed qualify for far reaching phala. After observing the Upavaasa and Vrata on the Ekaadashi there should be daana of ‘*Sahiranya Sharkarodaka Kumbha*’ or charity of Potful of sugar water with Gold Dakshina. In fact, Puja of Trivikrama Vaamana Deva on the following Dwadashi and a Gavaamaya Kratu are of immense benefits. ‘Tila Darpana’ on *Jyeshtha Purnima*’ is staid to yield Ashvamedha Phala. In the *Jyeshtha Nakshatra*, Chhatra-Paada Raksha Daanaas bestows superiority. ‘*Bilva Raatri Traya Vrata*’ / Vata Savitri Vrata from Trayodashi to Purnima Tithis -with

atleast Trayodashi Nakta Bhojana- is observed in the Jyeshtha Shula Paksha. However women folk normally observe the Vrata without fasting; those women in menstrual circle might opt for Brahmanas to carry out the Vrata on their behalf although there is a strong opinion that the concerned women must not perform the Vrata in that state. On Jyeshtha *Pourmami*, if there is a conjunction of Brihaspati and Chandra with Jyeshtha Nakshatra or Surya with Rohini Nakshatra, that specific Tithi is called *Mahaa Jyaishthi*; that day is extremely appropriate for Snaana-Daanaas; as that Tithi is also significant as the ‘Manvaadi’ and Pinda Rahita Shraaddha is to be performed. In fact, the entire Jyeshtha Maasa is of Trivikrama ‘Preeti’ or of great fondness of Vamana Deva and Daanas of ‘Chandanodaka Kumbha’ and such other Daanaas are stated to have far reaching consequence.

Ashaadha Maasa Vratas

Dakshinaayana / Karkataka Sankranti occurs in Ashaadha Maasa. Some thirty ghadiyas before that is reckoned as Punya kaala; that too those ghadiyas nearing the specific time is supposed to be the most auspicious Punya kaala. If Karkaataka Sankramana takes place at mid night or nearabout, then the Punya kaala is stated to have arrived as on the previous Tithi, but the Sankramana is after Sunrise within two ghadiyas then the Punya kaala is reckoned as on the same day and Daana-Upavaasaas are to be observed then. In case Surya is in Karkaataka Raashi, or Kanya, or Dhanush or Kumbha, then Chudaa karmaadi are prohibited. In the Ashadha Maasa, observance of ‘Eka Bhukta’ or single meal a day would yield generous money, grains and progeny. In this month, Vamana Deva is propitiated by daanaas of footwear, umbrellas, salt and Amla fruit. On Ashaadha Shukla *Dwiteeya*, preferably in Pushya Nakshatra, Shri Rama Rathotsava is popular. *Ekaadasahi* is notable as ‘Vishnu Shayanotsava’ or when Vishnu Pratima is placed in a swing resting on a soft bed and pillow as though on the high tide of Ksheera Sagara fully ornamented with his four hands wearing Shankha-Chakra- Saranga and Gada while Devi Lakshmi pressing his feet; then elaborate puja is performed and a devotee’s prayer would be : *Twayi Suptey Jagannatha Jagatsuptam bhavedimam, Vibuddhey twayi Buddheta tat sarvam sa charaacharam/* (Jagannatha! If you resort to sleep, then the Universe is put to sleep. As you are awake, the Universe is woken up too). On the Dwadashi day, Puja would continue followed by ‘Jaagarana’ or night vigil well spent with songs, music and dances and on the early morning of Trayodashi again, Punah Puja is executed ; thus this ‘Utsava’ or celebration is a three- day long affair.

Chaturmaasa Vrata Snaanaas: This Vrata is not to be initiated on Thursday and Fridays, preferably at the beginning of Ashaadha Shukla Dwadashi evening after ‘Paarana’’. This Vrata could be accomplished by Shaivaites also. This is initiated by Jaati-Pushpa Maha Puja with the ‘Sankalpa’ commencing with the same above Prayer viz. *Twayi Suptey Jagannaadha-----* and as follows: *Chaturo Vaarshikaan Maasaan Devasyothaapanaavadhi, Shraavaney varjyayecchaakam dadhi Bhaadrapadey tatha/ Dugdhamaswayujey maasi Kartikey dwidalam thyajet, Imam Karishyeni -yamam nirvighnam kurumechyuta/ Idam Vratam mayaadeva gruheetam puratastawa, Nirvighnam Siddhimaayaatu prasaadaatey Ramaa patey/ gruheetesmin Vratey Deva panchatwam yadimey bhavet, Tadaa bhavatu sampurnam prasaadaattye Janardana/* (Jagannadha! If you resort to sleep, the whole Universe falls in slumber and if you are out of your ‘yoga nidra’ the World is active too. Be kind to me! I resolve hereby to observe the regulation of ‘Chaturmaasya’ as follows: *Chaturo Vaarshikaan maasaan devasyotthaapanaa - vadhi, Shraavaney varjyaye shaakam dadhi Bhadrapadey tathaa/ Dugdhamaswayuje maasi Kartikey*

dwidalam tathaa, Imam Karishye niyamam nirvighnam kurumeychyuta! (In the Year's four months, I will not eat vegetables during Shravana Month, nor consume curds during Bhadrapada month, milk on Aswayuja, and 'dwidalam' (Pulses) during Karthika maasa; may I be blessed to observe the regulations as above and be ensured that no obstacles should stop me from being strictly adhered to). Bhagavan! in the event of my death during this Chaaturmaasya Vrata, then may I be considered as eligible to have successfully completed the Vrata; so saying the Karta would offer Shankhu Tirtha to Bhagavan. On the same lines as the Chaaturmasya Vrata, similar resolutions could be made in other Vrataas as well. For instance, resolves be made about 'Gudaanna' dharana or Varjana and so on as applicable in relevant resolutions: *Varjayashey gudam Deva Madhura swara siddhaye, Varjyayishye tailamaham sundaraan - gatwa siddhaye/ Yogaabhaasi Bhavishyaami praaptum Brahma padam param, Mounavрати bhavishyaami swaagnaapaalana siddhaye/Ekaantaropavaasi cha praaptum Brahma putam param/---Iti sankalpah/* (There might be similar Resolutions: Avoiding Jaggery eating would improve sweet voice; evading oil consumption would enhance physical charm; Yogaabhyasa will be observed to facilitate Brahma pada prapti; Mouna Vrata will be followed to enable me self control; fasting of alternate days should help secure Brahma pada and so on). There are also some nishiddha or avoidable materials and actions in the course of Chaaturmaasa Vrata: no material should be offered as Naivedya as water in leather sachets, the burnt ash of dead animals or flies collected from Agni, Yagna's left over cooked rice, burnt food, Masura or Meat products, seedless or of too many seed vegetables, Mulaka or Mulis, Kushmanda / pumpkin , sugar cane, black gram, brinjal, snake gourd, tamarind , salt , honey etc. are strictly forbidden. *Vrintaaka bilvodumbara kalinga bhissataastu Vaishnavaih sarvamaaseshu varjyayaah/* (Brinjal, bilwa, udumbara, Kalinga, bhissata are forbidden by Vaishnavites always.) Milk and products of any animal excepting cows, buffalos or goats are not worthy of offering as Naivedya to Bhagavan. During the entire Chaaturmaasaas, those who consume Havishya bhojana are commended. Those who refrain from eating jaggery would have soft voices; avoiding oils would help develop attractive body parts; refrain from eating 'taamboola' would possess sweet voice; ghee consumption spoils skin; avoiding milk and curd leads to Vishnu loka; those who sleep on mats on ground become the beloved of Bhagavan. Eating by squatting on the ground would bestow royalty. Ridding of 'Madhu Maamsa' or honey and meat makes a person a Muni / hermit. Eating on alternate days paves the way to Brahma loka. Growing hairs and nails yields Ganga Snaana phala. Silence is like giving instructions to others. Vishnu Vandana yields Go-daana phala. Vishnu pada sparsha is 'kritartatwa or a life well spent in fulfillment . Cleaning 'Devagriha' provides kingship. Hundred 'pradakshinaas' or circumambulations of Bhagavan bestows ' Vishnu Sayujya'. 'Ekabhuktaashana' or a meal a day provides 'Agnihotra karma phala'. Construction of wells or water bodies confers fame and 'Punya'. Eating at the sixth part of days together as habit grants 'Swargavaasa'. Eating on leaves gives Kurukshetra Vaasa phala. Bhojana squatted on rocks endows Prayaaga Snaana. On these lines, if Chaaturmaas Vrata is observed from Ashaadha Ekaadashi /Dwadashi to Shravana Maasa, a person is stated to have made a significant accomplishment!

Chaturmaasa Vrata is stated to have terminated on Shravana Purnima. For those Grihastis observing The Vrata as also to Yatis / Sanyasis, Vyasa Puja is scheduled on the Purnima's Sunrise presuming that the Tithi is valid at least upto six ghadis thereafter. Vyasa Puja commences after the Kshura Karma or shaving the head-hair and beard. During these four months or atleast a minimum of two months, the Yati is required to stay at the same place. After the shaving of head, the Karta or Yati has to perform twelve 'Mrittikaa Snaanaas' followed by Vyasa Puja. The Sankalpa is : *Chaaturmaasya Vaasam kartum Shri Krishna Vyasa bhaashyakaaraanaam saparivaaraanaam pujanam karishye/* In this Sankalpa, the

Placements of the ‘Saparivaaraas’ are: Shri Krishna in the Centre along with Vaasudeva- Sankarshana- Pradyumna- Aniruddha are invoked first; to the South of Krishna be Vyasa-Sumantu- Jaimini- Vyashampaayana-and Paila; to the left of Krishna and others be the Bhashyakaara Adi- Shankara and Padmapaada- Vishwarupa-Trotaka-and Hastaaala; to the sides of Shri Krishna would be Brama and Rudra; and on the four sides would be Sanaka-Sananaa- Sanaatana-Sanatkumaaraas; BrahmapVasishtha- Shakti-Paraashara-Vyaasa-Shuka-Goudapada-Govinndapaada and Shankaraachaarya; then Ganesha in Agneya, Kshetrapaala inIshana, Durga in Vaayavya, Sarasvati in Nirruti, and staring from the outer East the Ashtapaalakaas. After the Avaahana Puja, Narayanaashtaakshara Mantra and Omkaara Namasshabda mantras be recited. After Lakshmi-Narayana worshipping is performed, there must be prayers in favour of married Grihastis to mean that the Chaturmaasa Vrata should nowterminate successfully and there should not be mutual absence from each other. At the end of the Nakta Bhojana,the couple should perform the Krishna-Lakhmi ‘Shayya’ (bed) and Pratima daana and the Brahmanas should bless the couple observing the Vrata successfully that the Vrata should bestow them ‘Akshya Daampathya Sukha’, ‘Putra-Dhana- Vidya yoga’ and ‘Sapta Janma Sukruta Phala’!

Shraavana Maasa

The Punya kaala in Shravana Maasa is stated to occur sixteen ghadiyas later than Simha Sankramana. In this Maasa the basic requirements are Eka Bhukta / Nakta Vrata and Abhishakaas of Vishnu and Shiva. In case, a cow gives birth when Surya is in Simha Sankramana, the owner of the cow is to perform thousand homaas and give it away as Daana to a Brahmana. If the cow cries in the night, there is a need to perform Mrityunjaya Homa and Shanti. Hence the saying: *Maaghey Budhecha Mahishi Shraavaney badabaa Diva, Simhey Prasuyantey Swamino Mrithyu daayakaah!* (If a buffalo gives birth on Budha Vaara of MaghaMaasa, a horse gives birth in Shraavana Maasa, or if a cow gives birth in Simha Sankranti, the concerned owner risks his/ her own life. The ‘Shaanti’ or the way of appeasement for the occurrence in Shravana Maasa is to execute Soma Vaara Vrata formally as per laid procedure and if unable to do so, atleast Nakta Bhojana must be observed. On Shravana MangalaVaaraas, *Mangala Gauri Vrata* is definitely prescribed especially by the newly married ‘Grihinish’. Shravana Shukla *Panchami* is popularly called *Naaga Panchami* and is observed upto six ghadiyas after Suryodaya when serpents are worshipped in Snake Pits or in Temples to Subrahmanya Kumara by offering milk and Pushpa-Gandha-Dhupa-Deepa-Phala Naivedyas. On Shravana Shukla *Dwadashis*, Shaakha Vrata is observed when ‘Shaakaas’ or vegetables are donated by the ‘Sankalpa’ saying *Brahmanaaya Shaaka daanam karishye/* Then after worshipping Brahmana, recite the Mantra: *Upaayanamidam Deva Vrata Sampurti hetavey, Shaakantu Dwija Varyaya sahiranyam dadaamyaham/* With this Mantra, cooked or raw vegetables in good stock be donated along with ‘dakshinaas’.

Pavitraaropana: On the Paarana day of *Shravana Dwadashi or Trayodashi or Purnima*, ‘Pavitraadhiropana’ or providing spun cotton Sacred Threads on Vishnu Idol is observed. Shiva Pavitraaropana is done in the Shravana Shukla Paksha on Chatudrashi, Ashtami or Pournamaasi. In respect of Devi Ganesha or Durgaadi Devatas, Pavitraaropana is accomplished on any of the Tithis viz.Charurdasi, Chaturthi,Triteeya or Navami as per one’s own ‘Kulaachaara’. If not, this is performed on Shravana Purnima. Cotton threads are in the clusters of nine with twenty four grandhis (knots) each and are called *Nava Sutris* (or nine threads) representing hundred eight Devataas and this option is stated to be the best. The medium alternative has fifty four Nava Sutris with twenty four grandhisand these cover upto the thighs of Bhagavan’s idol. The minimum option is of twenty seven Nava Sutris with twelve

grandhis covering upto the navel of the idol. In the case of Shiva Linga, the length and width of the Sutris are taken into account to cover the Linga. The Pavitras are all treated by Pancha Gavyaas and the Pranavaakshara OM. Then Kumkuma (Safron) is applied over the Grandhis of the Sacred Threads while reciting the Mula Mantras hundred eight times and cover up Vastras and pray to Bhagavan seeking pardon for lapses in the observance of the formal procedure: *Kriyaalopa vidhaanaardham yatwayaa vihitam Prabho, Mayaitatkriyatey Deva tava thushtai pavitrakam/ Na vighno bhaveddeva kuru Naatha dayaammayi, Sarvatha Sarvadaa Vishno mamatwam paramaa gatih/*

(Deva! May deficiencies in the Procedure be taken care of by the Pavitra as ordained for your pleasure; do very kindly ensure that there should be any obstacles in our worship as you are the Ultimate Refuge to us). After the Prayer, Sankalpa be made for sanctifying the Samvatsara Puja, invoke the Tri Sutri with Brahma-Vishnu-Maheswara and the Nava Sutri with Omkaara, Vahni, Brahma, Nagesha, Surya, Shiva and Vishwa Deva with the Mula Mantra, and perform ‘Panchopa –chaaraas’ to the Pavitraas and and thus accomplish Pavitraaropana to Vishnu or Shiva as the case may be.

Upaakarma Vidhi: Among the formal and initial ‘Veda Karmas’ is the Upaakarma. Bhavishya Purana stated: *Sampraaptey Shravanasyaantey Pournimaasyaam Dinodaye, Snaanam kurvaanti Matimaan Smriti Shruti Vidhaanatah/ Upaakarmaadikam proktamrusheenaam chiva Tarpanam, Shudraanaam Mantra rahitam snaanam daanam cha shyaashyatey/ Upaakarmaani kartavyamrusheenam chaiva pujanam/* (On the arrival of Shraavana Maasa Pournami’s Sun Rise, Wismen perform Upaakarmaadika Karmaas including Tarpanam as per the Intructions ofVeda Shastraas; even Shudraas are required to perform snaana daanaas without Mantras. After the Upakarma, the duty is to perform Puja).

To Rigvedis, ‘Upaakarma Kaala’ is determined on Shravana Shukla Paksha Purnima in Shravana Nakshatra and Panchami’s Hasta Nakshatra; rather the former option. Upaakarma is performed during the period when there is no Grahana or Samkranti and this principle is followed by both Rigvedis and Yajurvedis. Otherwise, during Hasta-Panchami Yoga or atleast Hasta or Panchami seperately is allowed. In case, Shravana Nakshatra is on two days of Pournami and the next, then the earlier day’s Suryodaya and upto the next day’s Suryodaya, there could be a carry forward of three muhurtas to allow the Upakarma on the Pournami (broadly stated from sunrise to midday) . Even otherwise, ie. even if the Shravana Nakshatra is over on the day, the next Nakshatra of Dhanishtha is allowed. However, the ‘Sesha’ of the previous Nakshatra to Shravana viz. of Utraraashaadha is not suitable.

To Yajurvedis also, Upaakarma Kaala is suitable to Shravana Purnami’s Shravana Nakshatra. In case there is a Khanda Purnima ie. if Purnima entered after the Sunrise of the previous day and extends to the next day upto six muhurtas then all Yajurvedis would consider the suitable time for Upakarma as on the next day. However there are different opinions based on the number of Ghadis extended after Sunrise of the Khanda Purnima on the subsequent day; in case both the days happen to extend beyond Sunrise, then all the Yujurvedis agree that the Upaakarma Kaala is on the previous day. In case Purnima occurs on the previous day’s Muhurtha and extends to the next day by two or three muhurtaas but by less than six muhurtaas, then Taittiriyyas consider that the Upaakarma Kaala would be on the next day’s Purnima; but Yajurvedis other than the Taittiriyyas consider the Kaala in favour of the previous day’s Purnima. Hiranyakeshi Taittiriyyas consider the ‘Aavaraniya (extended) Purnima as the Upaakarma Kaala. Other wise, they might consider Shraavana Maasa Hasta Nakshatra. Apastambha Sutrasthaas no doubt prefer Shraavana Purnima but alternatively could consider Bhadrpadana Purnima. Bodhayanaas too prefer

Shravana Purnima or as an alternative Ashaadha Purnima be considered. Kanva/ Madhyam Dinaas or Katyayanaas feel that either 'Shraavana sahita Purnima' or Hastaayukta Panchami or since Shravana Maasa is full of controversies Bhadrapada Purnima or Panchami would be suitable. The short point however is that Shravana Pournami is the appropriate tithi for the Upaakarma, while taking into account the different permutations of muhurtas at or after the Sun Rise of the Khanda Pournami Tithi. If Shravana Pournami for any reason or interpretation is not fully satisfactory, then another alternative would be either Bhadrapada Pournima or Panchami.

As regards Saama Vedis, the decision is as follows: *Saam Vedinaam Bhadrapada Shukley Hastaa Nakshatram Mukhyakaalah, Sankraantyaadi doshana tatraa sambhavey Shraavana aasey Hastograahya iti Nirnaya Sindhuh/* (To Saama Vedikaas, Bhadra pada Shukla Paksha Hastaa Nakshatra is the best option for performing Upaakarma; in case however there is a Sankraanti Dosha then, Shravana Shukla Hasta Nakshatra as stated by the Nirnaya Sindhu.) Another School of Thought is that while Upakarma is performed on Shravana Pournami but should be activated till Bhadrapada Hasta! If there is a Hastaa Nakshatra Khanda carried forward to the next day then the remainder Hasta must extend up to Aparahna, since to Saama Vedis, Upakarma kaala is Aparahna.

To Atharva Vedis, both the options of Shraavana Purnima and Bhadrapada Purnima are equally acceptable. Purnima however has to be Udaya Vyapini or should span upto Sun Rise next.

[In sum, Upaakarma by Rig Vedis prefer Shravana Nakshatra on Shraavana Purnima spanning atleast from Sunrise to mid day or Panchami's Hasta Nakshatra. Sama Vedis prefer Shravana Purnima's Hasta Nakshatra or Bhadrapada Shukla Hasta. Yajur Vedis basically approve of Shravana Purnima but for interpretations of Purnima's extensions after Sun Rises on the next day as detailed above]

Upaakarma Saamaanya Nirnaya: The normal practice of performing Upaakarma to 'Sarva Shaakhaas' is in Shravana- Bhadrapada Maasaas- Shukla Panchami or Pournamis as per their own Home-Rules, subject however to limitations such as Grahana-Sankranti, Ashuchi and such exigencies. But those in the North of Narmada give consideration to Panchami etc. of Surya in Simha Raashi in Shravana while those in Dakshina Desha pay attention to Surya in Karka Raashi in Shraavana on Panchami-Pournamis.

Prathama Upakarma to new Yagnopaveetis: The first Upaakarma to new Yagnopaviti Brahmacharis should not be performed on Guru-Shukraastaas, Mala Maasaas, and when Guru Graha is in Simha Raashi. First Upaakarma is to be observed with Swasti Vaachana and Nandi Shraadhha. Those who are 'Nutana Yagnopaveetis' or newly inducted to the Sacred Thread and Gayatri Mantra should initiate Upaakarma in Shraavana Maasa on Panchami-Hasta /Shravana Kaala-Guru Shukraasta Samaya; if this is not possible then another alternative would be Bhadrapada Panchami- Shravana Nakshatra. The required paraphernalia are: *Mounjeem Yagnopaveetam cha Navam dandamcha dhaarayet, Ajinam Katisutram cha navam Vastram tathaiva cha/ Iti Brahmachaarino visheshah Prativarsham dhyeyah/* (Mounjee or String of Darbha /Kusha grass, Yagnopaveetam or the Sacred Thread, Navam Dandam or Palasha Danda or New Stick; Mriga Charma or Deer-Skin, Ajinam Kati Sutram or waist-band and Navam Vastram or new clothing; these are the Annual Specialities of a Brahmachari). Learning of Vedas invariably begins in Shraavana Maasa with Upaakarma; the learning process is terminated temporarily in 'Makara Raashi' with the Utsarjana Ritual but would be revived in Shraavana Maasa again. Both in the case of

Upaakarma and Utsarjana , Brahmacharis as also Grihasthis and Vanaprasthas are required to follow the procedure and Nirnaya Sindhu Grandha mentioned that there would be ‘Prayaschitta’ or atonement by way of ‘Praajaapatya Kruccha’ or atleast Upavasa Prayaschitta. However the practice has been otherwise since both Upakarma and Utsarjana are performed at the same time; the relevant Sankalpa states: *Adheetaanaam Chhandasaamaapyaayana dwaaraa Shri Parameshwara preetyarthamupaakarmaa diney adhyotyasarjanaakhyaam Karma karishye / (As per the Vedaas studied, I shall now perform on the Upaakarma day itself the Utsarjanaa Karma also). However, Dharma Sindhu states that the Karmaas are apparently observed as per one’s own family traditions.*

Rakshaabandhana: The task of ‘Rakshaabandhana’ is observed on Shaavana Purnima from morning till Aparahna or Pradosha provided Bhadra Nakshatras are not in predominance; otherwise if Purnima is short of three muhurtas on that day then Rakshabandhana be observed on the previous day upto Padoshakaala if Bhadra is not present. The Sankalpa of ‘Rakshaabandhana’ or tying of the Security Band on the Right Wrist is: *Yena baddho Bali Raaja Daanavendro Maha Balah, Tenatwaamabhi badhnaami Rakshamaachalamaachala/ (Raksha Bandhana! I am tying this to you as was tied by King Bali of Vamana Avataara fame; be steady and firm)/.*

Shraavana Krishna Ashtami: The Ashtami is of two kinds viz. Shudda and Viddha. When there is no Saptami Yoga then Ashtami is Shudda and it could occur during the day or night. But the Viddha is determined by the extent to which Ashtami Yoga is affected by the Saptami sesha. Again the permutations of Rohini Nakshatra and Krishna Ashtami are several and Dharma Sindhu offers hair-splitting juxtapositions of Saptami-Ashtami and Kritika-Rohini. Added to this is the interpretation by Koustubha Grandhas as per Madhwaacharya followers that Krishnaashtami by itself is the Janmaashtami and the one with Rohini Nakshatra is Krishna Jayanti. Other followers of Madhwacharya assert that Janmaashtami on Shukla Ashtami is significant for the Vrata and if there is no coincidence with Rohini, Jayanti need to be observed. Another interpretation is that if need be both the Vratas be duplicated or observed twice. *Vrata Vidhana:* In any case, the Janmaashtami Vrata be performed on a day when Ashtami is predominant. In the morning of that main Ashtami after Nitya Karmaas, the Kartha should resolve: *Shri Krishna preetyartham Janmaashtami Vratam karishye/* Alternatively the Sankalpa might be *Janmaashtami Vratam/ Jayanti Vratam karishye/* Then sip spoonful water thrice from a Copper Vessel and state: *Vaasu Devam samuddisya Sarva Paaaoa prashantaye, Upavaasam karishyaami Janmaashtamiyaam Nabhasyaham;* in case of incompetence of observing fast, then one might imply *Phalaani bhakshaishyaam/* Afterwards, perform ‘Aachamana’ and take the Vow: *Ajanmamaranam yaavadyanmayaa dushkrutam kritam, Tatpranaashaaya Govinda praseeda Purushottama (Purushottama! Do destroy the sins that got accumulated in the past from my birth and might be committed in my future till my death as I am now observing the Sacred Vrata on this most propitious day of your mortal birth and save me). Then after purifying with a bath at midnight, the Karta who pre-arranged - as per one’s own capacity and devotion, a Platform made of gold-silver-metal-or earthen with a large swing with Baby Krishna on bed cushions and design an appropriate background with Pratimas of Devaki-Vasudeva, Yashoda-Nanda Gopa , Balarama-Revati and groups of Gopa-Gopikas along with Lakshmi at Krishna’s feet. Then the Puja commences reciting: Shri Krishna preetyartham saparivaara Shri Krishna pujaam karishye/ This would be followed by the ‘Nyaasaas’ by way of Anganyaasa and Karanyaasa, worship of Shankha- Chakra- Gadaa- Sarangaas and perform ‘Dhyaana’ as follows: Paryankasthaam Kinaaraadyairyutaam dhyaayettu Devakim, Shri Krishna baalakam dhyaayetparyankeystanapaayinam/ Shri Vatsa vaksha samshaantam neelotpala dalacchavim,*

Samvaahayanteem Devakyaah paadou dhyaayecchataam Shriyam/ (May I now meditate ‘Neelotpala Shyaama- Shri Vatsaanka- Shri Krishna Baalaka!’ as you are engaged in enjoying the breast-milk of Mother Devaki and experiencing the soft pressings of your tender feet by Devi Lakshmi!) Then the Puja is initiated with concentration by the Mula Mantra and ‘Purusha Sukta Ruks’ as follows: *Shri Krishnaaya Namah, Devakyai Namah, Vasudevaayai Namah, Yashodaayai Namah, Nandaaya Namah, Shri Ramaaya Namah, Chandikaayai Namah* and so on and *Sakala -parivaara Devataabhyo Namah---Atraavaahita DevakyaadiParivaara Devataa sahita Shri Krishnaaya Namah/* There after Worship would continue by the offerings of Aasana- Paadya- Arghya- Aachamaniya- Abhyanga Snaana-Panchaamrita Snaana-Chandana lepana- Vasstra-Yagnopaveeta-Gandha-Pushpa-Dhoopa-Deepa along with the Mantraas viz. *Visveshwaraaya Vishvaaya tathaa Vishvodbhavaaya cha, Vishyasya pataye tubhyam Govindaaya Namonamah/* The various Upachaaraas /Services performed, Naivedya is offered to the Lord with the Mantra: *Jagannaatha Namastubhyam Samsaara bhaya naashana, Jagadeeshvaraaya Devaaya Bhutaanaam Pataye Namah/* Then, Taambhula-Pradakshna- Namasaaraa- Pushpaanjalis are proposed. Finally ‘Udyaapana’ of the Vrata is accomplished with repeat Puja and Samasta Raajopachaara- Mantropachaara- Bhagavat Kathaa Pathana/ Shravana, Geeta -Nritthya and various Services along with Shadrasopeta Bhojana- Brahmana Puja-Dakshina and so on.

Kusha Sangrahana: Yet another Sacred Deed that is executed on ‘Shraavana Maasa Krishnaamavaasya’ is reaping and preserving Darbhaas for repeated usages for Yagnaas, Homaas, Vrataas, Pitru Karyaas and so on. *Nabho maasasya darshey tu Shuchirbhaanupaaharet, Ayaatayaamaastey darbhaa viniyojyahah punah punah/* Some opine that the ‘Kusha Sangrahana’ is to be effected on Bhadrapada ‘Krishnaamavaashya’. Kushaas are ten varieties : *Kushaah kaashaa yavaa durvaa Vusheeraascha sa kundakaah godhumaa vreehayoMunjaa Dasha Darbhaassabalajaah/* (The ten varieties of Darbhaas are Kusha, Khasha or a kind of dried grass flower used for mats and house-roofs, Yava truna, Durva, Vusheera or the grass providing relief from heat, Kundaka, Godhuma graas, Rice / dhanya grass, Munja grass and Ulapa truna). *Virinchinaa sahotpanna Parameshthi nisargaja, Nuda sarvaani paapaani darbha swasti karobhava/* (Darbha! You are the one born along with Brahma or Srishtih Prarambha thus imbibing the Sacred Nature of Brahma Himself; hence destroy all kinds of Sins and bestow propitiousness). *Yevam mantram samuccharya tatah purvottaraamukhah, Humphat kaarena mantrena sakrucchitwaa samuddaret/* (With this Mantra one should face Ishana Disha and cut the darbhaas in one go) and pronounce the Mantra again saying *Hum Phat/* Such four darbhaas make a PAVITRA for Brahmanaas and reduce the number by each darbha for Khatriya-Vaishya-Shudraas.

BHADRAPADA MAASA

The Punya Kaala of Bhadrapada Maasa is counted sixteen ghadiyaas after Kanyaa Sankramana. Observing ‘Ekaannaahaara Vrata’ or One Meal a day Vrata in this Month would bestow ‘Dhana-Arogya Phala’ or wealth and health. In this Month, Guda-Lavana Daana or charity of jaggery and salt in favour of Hrishikesha would yield far reaching results. Haritaalika Vrata is performed on Bhadrapada Shukla Triteeya. If even one Muhurta less for Triteeya then the Vratakaala is to be counted on the next day viz. Chaturthi. Gana Yoga on the Vrata is considered as auspicious. This Vrata is mainly observed by House wives by Upavaasa and Puja aiming Parvati- Parameshwara with the oft repeated Puja-Mantra viz. *Mandaara Maalaa kulitaalakaayai Kapaala Maalaankita Shekharaayai Divyaambaraayaicha Digambaraaya Namasshivaayai cha Namasshivaayai/*

Siddhi Vinayaka Vrata is celebrated all over Bharata Desha on Bhadrapada Shukla Chaturthi with the Chaturthi extending upto Madhyaahna. If Triteeya and Chaturthi are on both the days, then the determining factor is whether Triteeya is longer or Chaturthi is on that day. If the Vrata falls on a Sunday or Tuesday, it has an added significance. *Atra Chaturdhyam Candra darshaney Mithyaabhi dushana doshastena Chaturthaamuditasya panchamyam darshanam Vinaayaka Vrata dinepi na doshaaya/ Purva diney saahaynamaarambhya pravruttaayam haturtheem Vinaayakavrataabhaavepi purvadyureva Candra darshaney dosha iti sidhyati/ Chaturthaamuditasya na darshana miti pakshetu Avishta panchashnarmuhurtamaatra Chaturthi dinepi nishedhaapattih/Ideenaam lokaastu eekatarapakshaa - shrayena Vinaaka Vrata diney eva Chandram na pashyanti na tudaya kaaley darshana aaley vaasatvaa satvey nyamenaashrayanti/ Darshaneyjaatey taddosha shantaey:* On this Chaturthi, Chandra darshana is believed strongly to ‘Mithyaapavaada’ or false allegations. In case, Chaturthi occurs in that evening and Chandra Darshana was performed but Vinayaka Vrata is performed on the Chaturthi day, it does not matter. But Chandra Darshana on the next morning must be avoided at any cost. People tend not to do so and this would result in the ‘dosha’; the ready remedy is to perform the Vrata sincerely and avoid Chandra Darshana on that day but certainly witness the same on Panchami Raatri on Chandrodaya. If by mischance, Chandra darshana is seen on Chaturthi, then the atonement Mantra be recited viz. *Simhaha Prasenavadheessimaho Jambavataah hatah, Sukumaarodeestavahyeshas- shamantakah/* Iti Shlokla Japa Karyah/ (A lion killed Prasena the younger brother of Satraajit; Jaambavanta killed the lion and gifted away the ‘Shyamantaka Mani’ to you Kumara! This Shloka be rendered for the Praayaschitta definitely). *Vrata Vidhaana:* After accomplishing ‘Praana Pratishtha’ the formal Mantrik- Way of according life to Ganeshwara Idol, the Devotees of each and every of family-relations and friends should then perform ‘Shodaashopa-chaara’ or the formal Services to Ganesha with Dhyaana-Aavaahana-Vaahanaadis and Shoddhodana Snaana- Vastra-Yagnopaveeta-Gandha-Pushpa-Phala- Naivedya of Modaka-Laddu and so on with twentyone ‘Durva Yugmaas’ reciting Ten Names of Ganesha viz. Ganaadhipa, Umaaputra, Aghanaashaka, Vinayaka, Isha Putra, Sarva Siddhi Pradaayika, Ekadanta, Hastimukha, Mooshaka Vaahana and Kumara Guru.

Rishi Panchami: This Vrata is observed on Bhadrapada Shukla Panchami. Besides performing worship to Rishis, the Karta should consume the leaves of vegetable plants grown on untilled land. On Bhadrapada Shukla *Shashthi*, Surya Puja be performed: *Snaanam Bhaskara pujanam, Praashnam Panchagavyasyachaaaswamedha Phalaadikam /* (After Snaana and Surya Puja, Pancha Gavya praashana should be take in to qualify the Phala or the Punya of executing Ashwamegha Yagna). On this very day of Surya Shashti, darshan of Kumara Swami would bestow relief for Brahma Hatya too. On *Shuklaashtami* Durvashtami Vrata is observed. This Vrata is performed by women aiming Jyeshtha Devi with primacy on Ashtami and on Jyeshtha but not in Jyeshtha- Mula Nakshatra yoga and when Surya is not in Kanya Rashi. Persons in Dakshina Bharata normally observe the Vrata with importance on Jyeshtha Nakshatra. This is a three day Vrata with Aaaahana on Anuradha, Puja on Jyeshtha and Moola for Visarjana.

‘*Vishnu Parivartanotsava*’: is implemented on Bhadrapada Shukla *Ekaadashi or Dwadashi*. Parivartana means inter-change of phases; in Kaalamaan, the Supreme Energy called Vishnu changes the course of Kaala’s Yuga-Manvantara- Samvatsara-Raashi-Maasa- Tithi-Nakshatras. The Vishnu Parivartana is executed every year’s Bhadrapada Shukla Paksha’s Ekaadashi or Dwadashi and keeping in view the ‘Vachana’ (Statement) viz. *Shruteeccha madhye parivartameti*, the Shravana Nakshatra’s coincidence of either of the three parts of Ekaadashi or Dwaadashi would be the appropriate time for the Vishnu

Parivartanotsava. At the Sandhya Kaala of the Dwadashi, Vishnu Puja is performed reciting: *Vaasudeva Jagannaatha praapteyam Dwaadashi tava, Paarshvena parivartasya sukham swapihi Madhava!* (Vaasudva! Jagannaatha! Your Dwadashi has arrived. Now you may turn around / or perform the Parivartana and resort back to your Yoga Nidra comfortably!)

‘*Vamana Jayanti*’: ‘Vaamanaavataara’ occurs on Bhadrapada Shukla Dwadashi’s Shravana Nakshatra in the ‘Madhyaahna’. Thus whenever Dwadashi extends to Madhyahna coinciding with Shravana yoga is to be reckoned as the Vamanavatara. If Shravana Yoga is on both the Tithis of Ekadashi and Dwadashi then Ekadashi be finalised as the Avatara Jayanti. At the Madhyaana time the Karta should purify with ‘Nadi Sangama Snaana’ and offer Arghya to a Vamanamurti with a Golden Vessel and initiate the Puja with the Prayer: *Deveshwaraaya Devaaya Deva sambhuti kaariney, Prabhavey Sarva Devaanaam Vamanaaya namo namah/* Then Arghya is offered with the Mantra: *Namastey Padma –naabhaaya Namastey Jala shaayiney, Tubhyamarghyam prayacchaami Bala Vamana Rupiney/ Namasshaaranga dhanurbaana paanaye Vamanaayacha, Yagnabhukphala daatreya cha Vamnanaaya namo namah/* On the following day, the Karta and family members should give away the Daana of the Suvarna Vamana with the Daana Mantra : *Vamanah pratigruhnaati Vamanohamdadaami tey, Vamanam sarvatobhadram Dwijaaya pratipaadaye/* Thus the Deva Puja is concluded on the Dwadashi night itself, but if not possible then *Dadhi Vrata* is dedicated to Bhagavan Vishnu by performing Dadhi Daana and accomplish Dugdha Vrata; in the Payo Vrata, ‘Anna Paayasa’ is offered too. But milk of those cows which yielded a calf within ten days of delivery is prohibited for use in this Vrata.

Ananta Vrata: This Vrata is performed on Bhadrapada Shukla *Chaturdashi* when Chaturdashi should extend atleast by three Muhurtaas of the Morning or atleast by two Muhurtaas. Otherwise, the Vrata Kaala should be determined as the previous day; if the Tithi is on both the days, then the suitable time for the Vrata is stated to be on the previous day; but the Tithi must be at the Madhyahna Kaala either way. The Vrata Vidhana as explained in Koustubha grandhaas requires that ‘Torana’/ String of silk of twenty four grandhis / knots on the wrist for the Puja as per the Puja Vidhana. The Procedure requires Homaas numbering hundred eight and by reciting as many Vaasudeva Dwaadashaakshara Mantra. Any shortcoming in the Procedure is recoverable by ‘Krucchaadi Prayaschitta Vrata’.

Proshthapadi Shraaddha: On *Bhadrapada Purnima* day, Proshthapadi Shraaddha is performed addressed to Pitru Devas in Vasu-Rudra-Aditya Swarupaas of three generations with their wives ie. ‘Saptneekaas’. As this Shraaddha is of Paarvana type, Pinda daanas are required to be done recalling ‘Pururava- Aardra Devaas too. Some believers invoke Vishwadevaas too and perform ‘Naandi Shraaddha’.

Mahalaya Pakshas: Shraaddhaas are required to be observed in the Mahaalaya Paksha starting from Bhadrapada *Krishna Pratipada* till *Amavasya*. *Shraaddham Kanyaagatey Baanou yo na kuryaad Grihaashrami, Dhanam Putraa kruta tasya Pithru kopaagni peedanaat/ Yavaccha Kanyaa Tulaayoti kramaadastey Divaakarrah, Shunyam Pretapuram taavad yaavad vrischika darshanam/* (If a Grihasti does not perform Mahalaya Shraaddha, how could he deserve prosperity, propitiousness and excellent progeny! He would surely be subject to the severe curses of Pitru Devataas as their Souls are not liberated when Surya moves from Virgo and Libra to Scorpio. In turn they should most certainly rebuff their golden opportunities in their lives). Those who have the ability execute the Ceremonies are indeed blessed. Those who are unable to do so might perform from Panchami or Shashthi or Ashtami or Dashami

or Ekadashi till Amavasya. If even this is not possible, then atleast Mahalaya Amavasya might be the last resort but those must be 'Sakrun -Mahalayas' or with pinda pradaana. In case only Mahaalaya Amavasya Shraaddha is performed, then the avoidable Tithis are Pratipada, Shashthi, Ekaadashi, **Chaturdashi** and Shukravaara besides the tenth and nineteenth Tithi from one's own Janma Nakshatra as also Rohini, Magha and Revati. Some believe that Trayodashi, Saptami and Sunday/ Tuesday too are avoidable. However, if the Tithis of Father's or Mother's Death anniversary falls on any of the Mahalaya Paksha Tithis there should not be any objection to perform fulfilled Shraddha. Another important aspect of Mahalaya Paksha Shraaddha is expected to be performed on the same lines as the Abdika Shraaddha as explicit in the Stanza: *Mahaalaye Gayaa shraaddhey Maataa Pitromriteyhani, Krutwedaahopi kutveetapinda daanam yathaavidhi/* (Mahaalaya Shraaddha is just like that which is performed as 'pratyabdika' or an Annual Ceremony). The Out line of the Deva Sankalpa Mantra- which needs to be amended as applicable to individual cases – is as follows: *Pitru Pitaamaha Prapitaamahaanaam Maatru tatsapatni pitaamahi tatsa patni prapitaamahi tat sapatni naamastatsaaptnya maatuditivaa Maataamaha Maatuh Pitaamaha Maatuh prapitaa-mahaanaam sapatneekaanaam yathaa naama gotraanaam Vasu Rudraaditya rupaanaam paarvana vidhinaa Patnyaaha Putrasya Kanyaayaah Pitruvyasya Maatulasya Bhraatuh Pitrushvasuh Maatrushvasuraatma Bhaginyaah Pitruvy putrasya jaamaturbhaaginey yasya swasurasya swasrwaah Achaaryasya Upaadhyaayasya Guroh Sakhyussishyasyai tesaam yathaa naama gotraanaam purusha vishaye sapatneekaanaam streevishaye sabhatrika sapatyaanaam Ekokodishta vidhinaa Mahalayaapara paksha shraaddham vaa Sa Daivam sadyah karishey/* In case of those who are alive, those designations be deleted from the Sankalpa. However the expression of 'Saptneekam' is used in respect of women in case of grand mothers etc are alive but if the husband is alive the expression of 'Sabhatreekam' is not essential. Further, *Mahaalaye Gayaashraddhey Vruddhou chaanvashtakaasu cha, Nava Daivata Manreshtam sesham shaatpourusham viduh/ Anvashtakaasu Vruddhoucha Prati Samvatsarey tathaa , Mahaalaye Gayaayaamcha Sapindikaramaatpuraa, Maatusshraaddham Pruthakkaryamanyatra Patinaa saha/* (In respect of Mahalaya Shraaddha, Gaya Shraddha, Vriddhi Shraaddha / Nandi Shraaddha and Anvashtaka Shraaddha there are Nine Pitru Devataas and for the rest, there should be 'Shaddevataas' or Six only . In case of the above mentioned Shraaddhas and the Regular Abdikaas, Sapindikarana for Maatru Shraaddha is accounted seperately. For other Shraddhas there should be three Paarvanaas as mother's Shraaddha is already included among all the three generations of father-grand father and great grand father. Some opine that there should be four Paarvanaas as the fourth one represents the wives of the three generations in which case, Pitru Devataas are counted as twelve. (Anvashtaka Shraaddha relates to the nine Navami Tithis of Bhadrapada, Margaseersha, Pushya, Maagha and Phalgunas in Bahula Paksha. Nandi Shraaddha is performed during the start of any happy occasion or Sixteen religious rites like Karmaanga Shraaddha at Garbhaa Daana or Vriddhi Shraaddha at the birth of a Child. Tirtha Shraaddha is like Gaya Shraaddha). Thus the procedure of determining the nine Pitru Devataas for Mahalaya Shraaddha is the same as that of the afore-mentioned Anvashtaka Shraaddhas too. Now, in the case of Mahalaya, Vishwa Devataas are called 'Dhuri Vilochanaas' and if one could afford in terms of money or availability of Brahmanas then two extra priests could be arranged. At the close of the ceremony, one Brahmana be detailed to represent Vishnu. Incidentally, if there is no availability of adequate number or none of Brahmanas, then at the 'Swagriha Deva Shtaana' one could improvise a Brahmachari with Darbhaas Mahalaya Shraaddha be performed as a last resort but the Sankalpa should not include Arghya daana, Samantrakaavaahana, Agnoukarana, pinda daana, Swadhaa vachana Sananklpa ought to be avoided!

(Background of Shraddhas : There are Shannavati Shraadhhaas (Ninety Six) viz. Fourteen Manvantasaas; Four Yugaadi days of Krita-Tretaa-Dwapara-Kali; Twelve Sankramana Days of each year; Twelve Amavasya Days; Fifteen Days of the Krishna Paksha of Bhadrapada Maasa; Twelve Vyatipata Yoga days in a year when calamities might happen; Twelve Vaidhruti or forbidden days of the Year; Five Purvavedu or Saptami days of Krishna Pakshas of Bhadrapada, Margashira, Pushya, Maagha, and Phalgunaaas; Ashta Tithis of Krishna Pakshas of the afore-mentioned Maasaas; and Anvashtaka Krishna Navamis of the same Months. These include Ardhodaya days of Sundays associated with Amavasya-Shravana Nakshatra and Vyatipata Yoga/ and Mahodaya. Matsya Purana mentioned Nitya, Naimittika and Kamyaa Shraddhas viz, Daily /Regular, Periodic and Kaamyaa Shraadhhaas. If daily Shraadhhaas not possible, Darsha Shraddha be performed at least on Amavasya days; if not do perform on Chaitra-Bhadrapada-Ashviyuja Amavasyas; even this is not possible, do accomplish Mahalaya Amavasya Shraddha atleast or at any suitable day of Mahalaya Paksha! Additionally there could be any number of Kamyaa Shraddhas ranging from Shuddhi, Pushti, Yatra, Ghrita- Dadhi, Daivika, Hiranya or Gold / Uncooked food, Hasta or foodgrains and so on.)

[Brahma Purana describes Shraadhha Kalpa Varnana as follows: At the Naimisha forest at the congregation of Munis requested Veda Vyasa to explain in brief the procedure of Shraadhha Karma: and the latter explained as follows: those who belonged to the Vranaas of Brahmana, Kshatriya and Vaishyas were required to perform Shraadhhaas as per their own Kula Dharma according to the prescribed ‘Veda Mantrocchaarana’. When done by only Women and Shudras, the relevant Mantras were not to be recited nor Agni Homas done while doing Shraadhhaas on their behalf. The hallowed places where Shraddhas could be performed included Tirthas like Pushkara, Holy Temples, Mountian tops, Sacred Places, Holy Rivers, Sarovaras, Sangamas, Sea shores, own residences, Holy Tree root bottoms, and Yagna Kundas. There are three kinds of Shraddhaas viz. *Nitya, Naimittika and Kaamyaa* Shraadhhaas. At Jaata Karma and such other occasions, Abhudaayika or Vriddhi daayika Shraadhha too is required to be performed. *When Surya is in kanya Rasi*, Saadhhaas are best performed for fifteen days: Padyami Shraddhaas bestow Dhanalaabha, Vidiya Pashu sampada or the benefit of cattle, Tadiya Putras, Chaturthi Shatru Naashana, Panchami Aaishwaryapada, Shashthi Loka Puja, Sapatami Ganaadhipatya, Ashtami Jnaana prada, Navami Stree Labha, Dashami Sarvaabhistha, Ekadashi Veda Sampannata, Dwadashi Vijaya Labha, Trayodashi Santaana Vriddhi and Deerghaayu, Chaturdashi Shraadhha blesses those who perform to appease the Souls of those who died in battles and Amavaasya Shaadhyaas provide all-round well-being. **Gaya Shraadhhaas** would yield long term benefits, especially when performed with jaggery, honey and black ‘tilas’, since Pitru Devas would look forward to such opportunities to their ‘Vamseeys’; they crave for tarpanas in the rainy season of Magha-Phalgun months and Gudaanna / Rice-Jaggery Payasas mixed with honey; they hope that atleast one son might turn up at Gaya to offer Pinda Pradaana and that was their desire when alive to procure many sons; they wished that at least one kanyaa daana or one Nila Vrishabha Utsarga might be executed! Pitru Shraadhha during Kritika Star provides paasage to Swarga; Rohini Nakshathra gives good progeny; Mriga Shira Nakshatra Shraadhha gives Tejas, Ardra secures Shourya; Purvasu Kshetra darshana prapti, Pushyami Akshayadhana, Aslesha purnaarydaaya, Magha Santaanapusti, Purvaphaluni sowbhaayga, Uttara phalguni uttama santaana, Hasta Shraadhha yields Shasrtra vidya phala, Chitra secures tejas and santaana, Swaati Vyaapaara laabha, Vishakha putraprada, Auradha Nakshatra Shraadhha provides Chakravartitwa, Jeshtha gives Aadhipatya, Moola excellent health, Purvaashadha gives fame and name, Uttaraaashaadha demolishes grief and troubles, Shravana provided Shubha lokas, Dhanisdhtha dhana samruddhi, Abhijit gives knowledge Vedas, Shatabhisha

Vaidya Siddhi, Purvabhadra gives goat-sheep sampada, Uttaraabhadra provides Go Sampada, Revati Rajata samruddhi, Ahwavi Ashwa Sampatti, and Bharani nakshatra shraaddha provides ‘Deerghaayu - raarogya’; thus Gaya Shraaddha at any time during any Nakshatra bestows all kinds of auspicious tidings! When Surya is in Kanya rashi, those who offer Shraaddha Pindaas would fulfill all their desires as Pitras look forward to them; in fact the entire fortnight during this **Mahalaya Period**, Tarpana Pinda Pradaanaas are stated to be of high value resulting in Raajasua -ashwamedha Phalaas. Shraaddhas are to be offered at this time with water, leafy vegetables and ‘kanda mulaas’ or ground sprouted ones only. Devotees would do well in performing such Shraaddhaas as Surya enters Uttara-Hasta Nakshatra timings; such offerings when Ravi would enter Hasta in Vrishchik Raasi, but beyond Vrishchika raashi, Pinda pranaanaas are not only counter-productive but might have adverse effects as Pitru Devas might even curse them for belated offerings!]Also, Shraaddhaas need to be performed during **Ashtakaas, Manvantaraas, and Anvashtakaas**; Ashtakaas are known as Krishna Paksha Ashtamis of the months of Pousha, Maagha, Phalguna and Chaitra. Manvantaraas denote Ashadha Shukla Dashami, Shraavana Krishna Ashtami and Bhadra Shukla Triteeya, since Utsavaas / celebrations were organized at these Manvantaraas. Anvashtakaas signify the Navamis followed by the Ahtakaas. **Abhuyudayas** denote the above three categories of Ashtakas-Manvantaraas-Anvashtakaas as these are first and foremost addressed invoke Maata- Pitaamahi- Pramitaamahi and then by Pita-Pitaamaha-Prapitaamaha. In other words, Maatru Varga would be addressed first, followed by Pitru varga and finally to *Mataamaha- Pramitgaamah-Vridha Mataamaha*. Shraaddhaas are also required to be performed at Grahanas or Solar-Lunar Eclipses, Vyatipatas, Surya-Chandrama Sangamaas, Janma Nakshatraas, and Graha Peedaavasaras; these Shraaddhaas are to be **Paarvana Shraaddhaas**. At the timings of **Aayana -kramana** or change of Dakshinatana-Uttaraayana as also the two **Vishus** (or when Surya reaches the line when the day-night calculations are equivalent) as also on Samkraanti day, vidhi purvaka Shraaddhas need to be performed in a full-fledged form, but minus Pindapradaada. Shraaddhas are required to be performed on Vaishakha Shukla Triteeya and Kartika Shukla Navami as per the Samkraanti Vidhi; again on Bhadra Shukla Trayodashi and Magha Amavasya days, Paayasa Shraaddha or Cooked rice in boiled sweet milk should be offered to Pitru Devaas. When ever a VedaVetta or Nityaagnihotriya Brahmana arrives at a Brahmana’s house, then too a Shraaddha would better be given. On the days of death of one’s own parents Shraaddhas are required to be performed in a fulfilled manner every year including to Pitru devatas and Vishva Devatas separately. *Prati Samvararam Kaaryam Maataa Pitromrotey hani, Pitruvyasyaapya putrasya Bhraatur Jyeshthasya chaivahi/ Paarvanam Devapuryam syaadekoddhishtam Surairvinaa, Dyodevey Pitrukaaryea Treenakaikamubhayatravaa/* (On the day of the passing away of one’s own father or mother, one has to perform Ekoddishta Shraaddha; if father’s brother had no male issue then too the Ekoddishta Shraaddha be performed. In the Parvana Shraaddha, Vishva Devas are to be invoked first and their puja is to be performed. But without Vishvadevas in Ekoddishta Shraaddha, Brahmanas are arranged in Deva Pitru Shtaanaas and worshipped. In the Deva Kaarya, two Brahmanas are to be arranged and for Pitru Karyaa three Brahmanas; Or at least one each of the Karyas are required as minimum. Pretajeeva deeds to be kept in the form of a Pinda on Bhumi beneath Kushaa grass with black Tilas and water. Brahnanaas would get shuddhi on the eleventh day of the demise, while Kshatriyas get purified on the thirteenth day, Vaishyas on the sixteenth day and Shudras on the thirty first day. On the termination of Sutaka or Asuddhi, Brahmanas should perform Ekoddishta Shraaddha on the twelfth day, after a month, after Traipaksha or three weeks and every month thereafter for a year. Then the action of ‘Sapindeekarana Paarana Vidhhaana’ must be followed, when the departed Soul would abandon the ‘Pretha Swarupa’ and attain the status of ‘Pitru Devatva’. The Pitaras are of two types viz. Amurtaas (Formless) and Murtimaan

(with Form). Naandimukhaas are stated to be Formless and Paarvanaas are Murtimaans. Now, the procedure of **Sapindeekarana** is as follows: In the context of Sapindeekarana, Vishwa Devaas are not invoked, only one ‘Arghya’/ water is given, no Agnikarana or invocation of Agni is done, four Patras or small vessels are used with Tilodakaas or water with black Tilas and chandana; three of the Paatras are to invite to three generations of forefathers and one for the Preta: *Paatratraye pretapaatraadarghyam chaiva prasechayet, Yesamaanaah iti japanpurva -vacchhesha maacharet/* (while reciting the Mantra ‘Yenamaanaah’, the Kartaa should perform ‘Jala Prokshana’ (sprinkle of water); even in respect of the diseased women the same procedure of Ekoddhishta should be adopted, but no need for Sapindeekarana is required in respect of women without children and the concerned relatives of husband or her own brothers could take up the task of Shraaddha. In case, there is none, the King becomes responsible as he would be the relative to all the prajaa who are helpless and execute all the related actions including the annual Shraaddhaas. Even related women could assume the charges, provided no Mantras are recited.

Nitya Naimittika Shraadhhas would follow sapindeekarana, when the departed father would join the ranks of the earlier three generations viz. the Karta’s departed father, grand father and the great grandfather who would all be the ‘Pinda bhuks’’; actually, seven previous generations of the Karta would be eligible for the fruits of the shraddha: *Pindasambandhino hyetey vigjneyaah Purushaatrayah, Lepa sambandhinas - chaaney pitaamah pitaamaahaah/ Prabhrutyuktaa -strayasteshaam yajamaanascha saptamah, Ityesha Munibhih proktah sambandhaha Saapta Pourushah/* But those who were beyond the three earlier generations viz. those of Sapta Pourushaas of four further earlier generations would be satisfied with the particles of ‘Anna’ or rice grains spread along and around the leaf above the kushagrass on which three pindas are placed in a line; the water drops from the clothes after taking bath by the Karta would provide relief to those who might have turned as Piscachas; those who might have been born as trees would be satisfied too by the water drops from the body of snaana of the Kartha; and those who might have been born as Pashu-Pakshis would be satisfied from the water drops while performing prokshana around the pindas in the process of worship. As the bhojana of the Brahmana bhoktas would be complete, the water drops to wash the hands and feet of the Bhoktas would relieve those who might have been born otherwise. Thus each Shraaddha would liberate the Souls of Seven Generations and none indeed would be dissatisfied in the ‘Kula’ for seven generations! Those who perform Shraaddhaa even by the low caste human beings with Shradha or Faith would relieve the misery of the departed Souls, while those Brahmanaas who are virtuous observing daily tasks would indeed be responsible for the certain salvation of the ancestors. Now, the Bhahmanas who are selected as bhoktas must also have proper qualifications; they should preferably be Veda vettaas, maatru-pitru bhaktas, Acharyas, Panditaas, father-in-laws, brothers-in-law, Purana TatvaVetta, and such others. Those who are selected as the representatives of Vishwadeva Pitraas too should be equally learned. The Kartha should feed such ideal Brahmanas as would indeed alleviate the miseries of the departed ones and hence the care for the selection. The services provided to the bhoktas are as good as those given to the departed parents or others concerned. In this context, Vastra daanana was emphasized: *Vastraabhaavey kriyaanaasti yajgnaa Vedaastapaamsicha, Tasmaadwaasaamsi deyaani Shraaddha kaaley viseshitah/ Kauseyam kshaama kaarpaasam dukulamahatam tathaa, Shraaddhewetaani yo dadyaat kaamaanaapnotichottamaan/* (Without the charity of Vastras, no task of Shraaddha would be complete; in fact, no sacred task like Yagnaas, Vedaas and Tapaas would be complete without Vastra daanaa. More particularly so, in respect of Shraaddhaas as Pitru Devas would not be appeased otherwise. Silk Vastras or at least new cotton

Vastraas constitute a definite input in Shraaddhas. *Yathaa goshu prabhutaasu vatso vindati maataram, Tathaannam tatra Vipraanaam janturyatraavasishthatey/ Naama gotrancha mantrascha datthamannamnayanantey, Aapiye nidhanam praaptaas trupistaanupatishtatey/* (Just as a calf reaches its mother's udder on a group of cows, Anna daana to Brahmanaas too is an inclusive input in Shraaddhaas to enable the relief of the departed Souls; recitation of Naama-Gotraas in the formal medium of Mantras would reach the fruits of Shraaddhaas to the concerned Vamsha-Gotra-Naamaas so that the respective categories are satiated.) The relevant Mantra further states: *Deataabhyah Pitrubhyascha Mahaa Yogibhy yevacha, Namah Swadhhaayai Swaahaayai Nithyameva bhanantiti, Adhaavasaaney Shraaddhasya traavruttvaa japettadaa, Pinda nirvahaney vaapi japedevam samaahitah/ Kshipramaayaanti pitaro Raahshasaah pradravanti cha, Preeyantey trishu lokeshu Mantroyam taarayatyuta/*(My obeisances to Pitraas and Devataas; to my homage to Swadhaa Devi and Swaahaadevi; May these be always with me; This Mantraa must be recited thrice at the time of Pinda-Nirvahana of while performing the Task of Pindaas as also at the time end of the Shraaddha. The recitation of this Mantra would instantly respond to the Pitru Devas and the Rakshasaas would run away; the Tri Lokas would be satisfied and the Performer would fully bless with salvation. Offering away the Pindaas to Agni in the Homakunda would bless the Karta would secure Bhoga Vriddhi or enhance pleasures; offering the Pindas to the Karta's wife would result in Putra Prapti; offering them to Cows would ensure 'Tejovriddhi'; immerse the pindaas would increase Keerti /fame; feeding them to crows would provide long life; and some Pandits stated that 'Pindaagraas' or tops of the Pindaas should be lifted. *Tasmaatsam Pujayet bhaktya swapitruun vidhivannarah, Kaamaanabhhepsinsakalaan –paadaatma vimochanam, Vasuun Rudraamstathaadityaan Nakshatra graha taarakaah/ Preenayanti Manushyaanaam Pitarah Shraaddha tarpitaah, Aayuh Prajaam Dhanam Vidyaam Swargam Moksham sukhaanicha/ Prayacchanti tathaa Raajyam Pitarah Shraaddha tarpitaah, Tathaapahaarnah Purvaahnaat pitruunaamatirichyatey/ Sampujya Swaagateynaitaan sadanebhyaagataandvijaan, Pavitra paaniraachaantaan nasaneyshupa –vesayet/ Shaadhham krutvaa vidhaanena sambhojya cha Dwijottamaan, Visarjaeyt priyaanyukaa pranipaty cha bhaktitah/ Aadwara manugacchhecchaa gacchhedan moditah, Tato nitya kriyaamkuryaad bhojayeccha tathaa tithheen/ Nithya kriyaam pitruunaamcha kechidicchanti Sattamaah/* (As the Shraaddha Karta is anxiously awaited by the concerned Pitru Devaas, he should worship them with faith and devotion as prescribed so that the desires of Karta are fulfilled; the Ashtaa Vasus, Ekaadasha Rudraas, Dwadasha Adityas , Nava Grahas and Nakshatraas would all be satisfied with the Shraaddhaas and bestow long and healthy life, good progeny, prosperity, Vidya, over-all fulfillment and Swarga. As 'Aparaahna' or mid-day is the appropriate time, the Karta should welcome the Brahmanaas with devotion, make them feel comfortable and conduct the proceedings with perseverance and fortitude, perform the duties till the end and then take the Nitya Karmas after duly sending them off with reverence). In conclusion, Veda Vyasa Maharshi assured: *Ajaaramaacharedyastu Pitru medhha shritam Narah, Ayushaa dhana putraischa vardhastyasu na samshayah/ Pitrumedhaadhyaya mimam Shraaddha kaaleshu yah pathet, Tadannamasya pitaroshnanti cha tri-yugam dwijaah/ Yevam mayoktah Pitrumedha kalpah paaapahah punyavivaddha nascha/ Shrotavya yesha prayatainaraihscha shraaddeghachainaapyanu keertayet/* (Those who observe the traditions of Pitrumedha Kalpa, are blessed with Dhana-Dhanya-Ayuraarogya- Putra Poutra-Vardhana. Those who read 'Pitrumedha-adhyaa' of this Purana, would be blessed with the contentment of Pitru Devatas of the past three yugas! The recitation or patient hearing of the contents of the Adhyaya itself would bestow the boon of demolishing sins and of ushering propitiousness).]

Having discussed the significance of Mahalaya Pakshaa, Dharma Sindhu narrates the Bhadrapada Krishna Shraaddhas with the orientation of Nakshatras. *Bharani Nakshatra Shraaddha* is as good as of Gaya Shraaddha phala. This is of 'Sapindeeka' variety in which Shaddaivata Sankalpa is involved ie . of three generations. This Kamyā Vratāis performed aiming Pururavaadrava Pitru Devaas or Vishva Devaas who are Dhuri Vilochanaas as described in the context of Mahalatya Paksha Shraaddhaas. Normally , this ceremony is executed in the first year of the demise of a parent. But not in the Second year as suggested by some but actually Dharma Sindhu opines that the second year might be a better option for the reason that during the course of the first year of demise, the dead parent might not have secured Pitrutwa Siddhi yet; more over the Gaya Shraaddha is expected to aim at three generations but that status of joining the two higher generations would not have attained before the close of first year of the death; nor one Paarvana which was to be offered to Devas was not acceptable to Devaas before the first anniversary of the deceased. *Maghaa yukta Trayodashi* is performed in either of the Trayodashis of Bhadrapada Maasa. This ceremony is performed with the Sankalpa of 'Pindarahita Shraaddha' and should be restricted to the Mantra: *Eshaam trupyartham Brahmana Puja karishey; Pitru rupiney Brahmanaaya gandham samarpayaami/* Thus having provided 'Panchopachaaraas', the Karta would recite the Mantras: '*Brahmaarpanam Brahma havi*'-*Anena Brahmana Bhojanena Pitraadi rupeshwara preeyataa etc.* and then satisfy the Brahmanaas with 'Madhura Padaadhaas' sweets only without cooked Anna Bhojana. Like wise *Shastrahata Mahalaya Shraaddha* is performed on *Krishna Chaturdashi* of Bhadrapada Month is performed to father or his brothers by sons or cousins as the formers die on account of weapons, poison, Fire, water, snakes or cruel animals. Shraaddhas in respect of such accidental deaths are performed on *Ekoddhishta* basis with the Sankalpa viz. *Amukanimittey namrutasya chaturdashi nimitta – mekoddishtam shraaddham sa Daivam sa pindakam karishye/* (I shall perform Shradha with Arghya etc. and on 'Sa-pinda' and 'Sa-Daiva' basis but by offering a single Pinda). However, this Shraaddha is not to be considered as a substitution of repetitive and regular Shraaddhas on the death anniversary Tithis. *Kapilaa Shashthi Shraaddha*: In case a Tuesday with Rohini Nakshatra appears in Krishna Bhadrapada Month on Shashthi, it is considered as a very significant and Sacred day; when Surya is in Hasta Nakshatra then too that day is extremely fruitful. Kapila Shashthi Homas and Daanaas are stated to yield Koti-Koti Phala! *Asyaam hutam cha duttam cha Sarvam koti gunam bhavet! Atra Shraaddham kaaryamiti visesha vachanam nopalabhyatey tathaapi Alabhyagogy Shraaddhavidhaanaaaddarshavat Shaddevatam kaaryam/* (There would be no better deed that could be described in words leading to 'Alabhya Yoga' than performing Shraaddha on this day and that Karya is to be like what is executed on the lines of Amaavasya Shraaddha aiming at 'Shaddevataas' or the Six Devataas).

In the context of observing Kapila Shasthi, *Surya Vrata Vidhaana* has also been described by Dharma Sindhu. Addressing Surya Deva in the 'Sankalpa', the Vrata Karta proposes to observe 'Upavaasa' and take Sacred Bath by applying the paste of Devadar Tree Bark, Khusha, Cardamom, Manassila, Padmakaashtha and rice mixed with honey and Cow milk while reciting the Mantra: *Ataswamasi Devesha Jyotishaam patirevacha, Paapam naashaaya mey Deva Vaagmanah kaaya karmajam/* (Devesha! You are the Jala Swarupa and Jyotishpati! Kindly destroy my 'Trikarana Paapaas' involved in Speech, Thought and Action). Thus beseeching Surya, the Vrata Karta smears 'Pancha Gavya' made of the five cow products, cleanses the body with 'Pancha Pallavaas' or five kinds of tender leaves, smudges the body with 'Mrittika' or Earth, takes bath again, performs Tarpana and other Nitya Karmaas, worships Varuna Deva, arranges a 'Kalasha' with rice in the center of a platform, draws a Lotus with eight leaves and recites from the East invoking Sun God in the form of a Golden 'Pratima' with his eight names as

follows: *Suryam, Tapanam, Swarna lepanam, Ravim, Adityam, Divaakaram, Prabhakaram, Suryam aavaaha –yaami/* Later invoke Aruna Deva who is the charioteer of Surya and to ‘Ashta Dikpaalakaas’ viz. Indra-Agni-Yama-Nirrti-Varuna-Vaayu- Kubera and Ishaana with ‘Karaveeraadi’ flowers, offer twelve ‘Arghyaas’ standing before him and perform worship to Surya with the Prayer as follows: *Prabhakara Namastubhyam Samsaaraanmaam samuddhara, Bhukti Mukti prado yasmaattasmaa-chhaanti prayacchamey/ Namostey Varada Ruksaamayajushaam patey, Namostu Vishwa Rupaaya Vishwa dhaatrey namo Namah/* (Prabhakara! My obeisances to you. You are the bestower of Bhoga and Mokshaa; do grant me peace, fulfillment and Salkvation. You are the Master of Three-Vedas; Jagadrupa! Jagatposhaka!). The Vrata Karta then observes ‘Raatri Jaagarana’ reciting ‘Soura Sukta’ and other Prayers and next morning takes bath, executes Nitya Karmaas and performs Homaas with ‘Arka Samidhaas’ / twigs, ghee, tila and so on. Then he ushers Kapila Cow bedecked with decoratives, colourful ‘Vastraas’, jingle bells and so on, performs Puja and gives it away as ‘Daana’ to a Brahmana saying: *Namastey Kapiley Devi Sarva paapa pranaashani, Sasaaraanavamagnam maam Gomaatastaatu marhasi/* (Kapila Devi! Gomaataa! My worshipful respects to you; do relieve me of my sins and save me from the Ocean of Samsaara). The Daana be given with satisfactory Dakshina along with the Golden Pratima of Surya Deva thus concluding the SuryaVrata successfully.

ASHVIYUJA MAASA

Devi Navaraatraas: The Tula Sankranti and Mesha Sankranti is designated as *Vishu*. Fifteen ghadiyaas before and thereafter is the Vishu Punya kaala mand the one before Vishu is known as significant. Devi Navaraatraas commence from Ashviyuja Shukla Pratipada to Maharnavami signifying ‘Karma Praadhanyata’ or performing Acts of Dharma Karmaas of which Puja is the essential along with Upavaasa , Stora, Japa etc. As per one’s own ‘Kulaachara’ or family tradition, Upavaasaas are observed as Eka Bhukta, Nakta Bhojana or Ayaachita Bhojana; recitals of Stotras of ‘Sapta Shati’, Lakshmi Hridaya, Lalitha-Lakshmi-Durga Sahasra Naamaas are rendered daily and formal Pujas to Devi are executed with dedication and involvement during the concerned Tithis regularly. Navaraatra Pujas begin on the Pratipada Tithi morning after Sunrise upto six ghadiyas or two Muhurtaas since the Puja is not to commence with an extension of time of the previous Amavasya into the Praatipada. In case the Pratipada Tithi does not occur even ten ghadiyas after Sun rise, then the Sankalpa could still be done looking East upto the Abhijin-muhurta upto ‘Madhyaahna’ but certainly not in the ‘Aparaahna’. The Navaraatra Pujas could be observed by all of the Chaturvarnaas and even ‘Mlecchaas’. But Brahmanaas should perform only ‘Saatvika Puja’ with Japa-Homa-Annabali-Naivedyas; in fact *Naivedyascha niraamishaih Madyam datvaa Brahmanastu Braahmanya Deva heeyatey, Madyamapeyamadeyam/* (Thus Brahmanaas have no authorization to resort to Raajasa Puja since they have no access to Madya-Maamsa). *Madya paaney Maranaanta praayaschittokteyhi, Sparsham tadangachedokteyschaalpapaaya schittena doshaanapoagamena paatityaapaataat/* (‘Madya paana’ attracts the extreme ‘praayaschitta’ or atonement of life unto death to a Brahmana and the limb of his body is required to be mutilated) . Even in the case of Kshtriyaas-Vaishyaas and others , Maamsa-Madyaas are totally banned in respect of Nitya Pujas although these Varnaas might resort to them in the case of Kaamyas Karmaas. However in reference to Kamyas karmaas too their worship would secure additional and quicker results without Madya-Maamsaas. In any case, Japa-Homaadi Karyas need to be necessarily executed by Brahmanaas alone.

‘Navaraatri Vidhis: *Atra Nava Raatrey Ghatasthaapanam Pratarmadhyaahney Pradosha kaaley cheti Trikaalam Dwikaalam-Eeka kaalam vaa Swaswa Kula Devataa pujanam Saptashatyaadi japokhanda*

deepah Achaarapraapta maalaa bandhanam Upavaasa Nakthaikabhaktaadi niyamah Suvaasini bhojanm Kumaari bhojana pujaadi antey Saptashatyaadi Stotra Mantra Homaadi ityetaani vihitaani/ (During these Navaraatraas the Duties required to be performed include Kalasha Sthaapana followed by daily Trikaala Puja as per ‘Vamshaachaara’, Saptapadi and other Japaas, Akhanda Deepa, Maalaa bandhana as per Kulaachaara, Upavaasa, Nakta-Eka bhuktaadi niyama, Suvaasini –Kanyaa pujaas and Bhojana and Homa Karyaaas). Kalasha Sthaapana should not be performed in the nights. The Kalasha should be arranged on a Clean Vedika / Platform made of Pancha Pallavaas, milk, fruits, ‘taambula’/betel nuts and leaves, Kunkuma, Dhupa , Deepa and such other requirements of Puja. On Pratipaada morning after ‘Abhyangana’ or head bath, be seated by Grihastis along with wife and make the Sankalpa as follows: *Mama saha kutumba syaamuka Devataa preeti dwaaraa Sarvaapadccaanti purvaka Deerghaayurdhana putraadi vriddhi Shatru Jaya keertilaabha pramukha Charurvidha Purushaartha siddhyartha Madhya Prabhruti Mahaa Navamiparyanta trikaala mekakaalamvaamuka Devataapujaamupavaasaa Naktaiikabhaktaanyata niyama sahitamakhanda deepajwaalana Kumaaripujana Chandi Saptashati paatha Suvaasini bhojanaadi rupam Sharada nava raatrotsavaakhyam karma karishye!* After the Sankalpa as above Kalasha Sthaapana follows; *Tadadou Nirvighnataa siddhyartham Ganapati Pujamam Punyaahvachanam Chandi Saptashati Japaadyartham Brahman varanam karishye/* As the Kalasha Sthapana is being performed, Bhumi is prayed to and touched with the Mantra *Mahaadyou;* to perform ‘Ankuraaropana’ collect some ‘Mrtittika’ for the Ankuraaropana and recite the Mantras: *‘Aoushaddhayassa- Akaleshu- Imammey Gangey- Gandha dwaaraa- Kandaatkaanda- Ashwattavevah- Syonaa Prithivi-Yaah phalineeh-Sahiratnaani Hiranya Rupam-Uvaasu vaasaa-Purnaadarvi-Tatwaayaami/* by inferring various acts of collecting Aoushadhis from Mrittika to fill up the Kalasha with the Sacred Water along with Pancha Pallavaas, Ratna-Hiranyaas, and perform Puja to Varuna Deva, Kula Devata and Devi in various Forms as follows: *Jayanti Mangalaa Kashi Bhadra Kaali Kapaalini, Durgaa Kshamaa Shiva Dhaatri Swaahaa Swadhaa Namostutey/ Aagaccha Varadey Devi Daithua darpa nishudini, Pujaam grahaana Sumikhi namastey Shankara priye!* There after along with other Stotraas like Shri Sukta, Purusha Sukta and Prathama Ruks and formally worship with ‘Shodasopachaaraas’ like Aasana-Padya-Vastra-Dhupa-Deepa-Naivedyas and *Sarva Mangala Maangaley* and other ‘Praarthanaas’. Offer of ‘Bali daana’, Kushmaanda daana, ‘Kushmaanda Khandana’ and Shanti mantraas ending up with *Om Shaantisshaanthisshaantih/* Finally at the end of the daily Nava Raatri Puja there should be resolve : *Akhanda deepakam Devyaah preetaye Nmava traatrakam, Ujjwalaye dahoraatra mekachitto Dhrudha Vrata/* (I resolve with unswerving devotion that the Akhanda Deepa shall be firmly set aflame all through the Nava Raatris and the daily formal worship as prescribed!)

Chandi Saptashati Pathana Vidhaana: With the resolution of reading Chandi Saptashati or Narayana Hridaya or Lakshmi Hridaya, one should be seated comfortably and commence with Salutations to Bhagavan of *Om Namoh Narayanaaya Namah, Om Naraaya Narottamaaya Namah, Om Sarasvatyai Namah, Om Vyaasaaya Namah.* Reading the book holding in hands is not in order. There should not be a break while reading and if so it should start again from the beginning. Reading must be done by clearly pronouncing the letters and understanding the meaning; the voice must be uniform and modulated and in proper ‘Swara’. *Shanti karmani sarvatra tathaa Dussapna darshane, Graha peedaasu chograasu Mayatmyam shrunyamaanmaya/* ie. when Shanti Karmaas are being done or when bad dreams occur or while entering frightening places, reading the Devi Mahatmya would bar any kind of impediments. While entering water and forests or sudden outbreaks of fire or attack by robbers or enemies, recitation of Saptashati happens to be a sure remedy. Its recital thrice wards off ‘Upadravaas’ or calamities; ‘graha peedaas

nivrutti' is assured by the recital by five times; undergoing 'Maha Bhaya' is overcome by seven recitals; For Shaanti and Vaajapeya Phala praapti by nine times; Raja Vasya by eleven times; Shatru naashana by reciting twelve times; 'Stree-Purusha Vasyata' by fourteen times; Putra-Poutra-Dhana-Dhaanya-Arthaas are attainable by the 'Paath' of the 'Shati' by sixteen times; Raja bhaya naasha by seventeen times; Vana Bhaya by twenty times; freedom from shackles by twenty five times; and concentrated recital of the Sapta Shati by hundred times would accomplish curing of Impossible diseases, Kulaccheda nivaarana, Ayur-naashana and so on. 'Sahasra Paatha' of the Sacred Sapta Shati would indeed bestow 'Shataashwamedha phala' and Moksha Prapti!

Kumaari Puja: Excepting a baby of one year, Kanyas from two to ten years of age are worthy of worship. Such Kanyaas are designated as *Kumari, Trimurti, Kalyani, Rohini, Kaali, Chandika, Shambhavi, Durga and Bhadra*. 'Aavahana' or Invocation of such Kumaris in their Puja would be as follows:

Mantraakshara mayeem Lakshmim Maatrunaam Rupa dhaarineem, Nava Durgaatmikaam Saakshaat kanyaanmavaa hyamyaham/ Jagatpujye Jagadwandye Sarva Shakti Swarupini, Pujaam grihaana Koumaari Jaganmaatarnamostutey/ After the Aavahana Mantra the Kanyaa Puja is commenced with Paada prakshaalana or washing the feet of the Kumari and offering Vastra-Kumkuma-Gandha-Dhupa-Deepa-Bhojanas. During the Puja, recitation of Chandi-Paatha is required while others prescribe Lalita Sahasranaamaa too. *Upaanga Lalita Vrata:* This Vrata is scheduled on Ashviyuja Shukla Panchami and 'Aparaahna' is suitable; if Aparahna is not available on Panchami, then the previous Aparahna would be suitable. Some opine that Lalitha Puja is better performed in the night.

Saraswati Puja: This popular and Sacred Puja of Devi Saraswati is performed on Ashviyuja Shukla Paksha Saptami but significantly in the *Moola Nakshatra*. Sthaapana has to be in Moola, Aavahana and Puja are to be in Purvaashaadha Nakshatra, Bali daana in Uttaraashaadha and Udwaasana in Shravana: *Mooleshu Sthaapanam Devyaah Purvaashaadhaasu pujanam, Uttaraasu Balim tadyacchravaney na visarjayet/* But Rudraamala Grandha states: Avahana and Anga Puja be done in Moola Nakshatra, detailed Puja in Purvaashadha without Avahana, Bali daana in Uttaraashaadha, and Anga Puja before Visarjana in Shravana Nakshatra. In any case, Avahana of Saraswati is to be done three muhurtaas before 'Suryastama' but if Moola Nakshatra is unavailable at that time then Aavahana is done next day's Moola's dwiteeya paada.

Mahaashtami Nirnaya: If Ashtami is mixed even by a negligible time at the Suryodaya Kaala then Ashtami is called as Namavi. Similarly if Saptami is mixed with Ashtami at the Sun Rise even by one ghadi then that Tithi is not determined as Ashtami. The combination of Tuesday and Ashtami Tithi are notable and highly auspicious. Incidentally, those who have sons should not observe Upavaasa on this Ashtami; at least they should consume even a little food.

Maha Navami Nirnaya: In case the previous day has sixty ghadiyas and on the following day there is a muhurta or so, then the previous day is taken as Navami and excepting Bali daan, Upavaasa and Puja be performed in the Ashtami Viddha. Similarly, Navami- yukta Balidaan be performed in Dashami Viddha Navami. In the Ashtami and Navami Sandhikaala one has to perform a Sandhi Puja separately. There is a need to implement a Homa after Navami Puja. Since no homa is done in the nights, this has to be necessarily done in the day time itself. This homa needs to be accomplished with the Durga navaakshari Mantra or with the Sapta shati Mantra of Namu Devavyai Maha Devayai etc. The Homa dravyaas include ghee mixed with white Tilaas, 'Paayasam'/ 'Ksheeraanna', Kishuka Pushpa, Yava, Durvaasa, Shri phala,

Rakta Chandana, Nuts /Supari, bilwa etc. The Homa Sankhya is to be one tenth of the Japa Sankhya. At the end of Navami Vrata and Homa, Brahmanas should perform Devtodwaasana, Paarana, Brahmana Bhojana and Dakshinaadi Daanaas.

As regards *Bali Vidhana* (sacrifice) in the Nava Raatraas, ‘Maasha Sahitaanna’ or ‘Kushmaanda’ or Pumpkin are the appropriate items as far as Brahmanas are concerned; as already mentioned above in the Preface of Navaratri Vrataas, *Brahmanena Pashu maamsa Madyaadi Bali daaney, Brahmantwa bhrashtata!* (If Bali is given by Brahmanas in terms of Madya Maamsaas, Brahmantwa is lost forever!

Chhatra Puja: During the Nava Raatraas, the ancient custom followed by Kings was to observe ‘Lohaabhisaarika Vrata’ and Chhatra Puja during the first eight days from Patipada to Ashtami of Ashwiyuja Shukla Paksha. The Puja involves installation of the Pratima of Indra’s Divine Horse called ‘Ucchaishrava’ and worshipped by Homaas and formal Puja while ‘Pratyaksha’ or live ‘Gajaashvaas’ are duly bathed, cleaned and displayed along with their Royal Insigniyas or ‘Raja Chinaas’ like ‘Chhatra Chaamaras’ or Umbrellas and Huge Hand-carried Fans with colourful Vastras on their backs. The Divine Horse as also the live Royal Animals are worshipped with ‘Neeraajana’ or camphor light. The ‘Ashirwaada’(blessing) Mantras signify: ‘ Let the Ashva-Gaja generations thrive forever and let their ‘Vamshaas’ generated out of the grace of Brahma, Soma and Varuna continue for ever to serve the Kings and their families well to enable their administration providing peace and contentment to their Subjects.

Vijaya Dashami Celebrations: The Treatise of ‘Nirnaya Sindhu’ states that even there is a fraction of Shravana Nakshatra yoga at the ‘Aparaahna’ of that day, then that day be considered as Dashami or else on the following day. The custom had been that none should leave the boundaries of their village or township on that day without performing Aparajita Devi Puja. It is on this day’s Aparaaahna that the residents of the villages or townships assemble at the ‘Shami Vrikshaas’ towards Ishaanya , clean up the area, decorate a raised platform with ‘Ashtadala Padma’/ or Lotus of Eight Leaves and perform Puja to the Idols of Aparajita Devi and Vijaya Devi with ‘Shodashopacharaas’ or the prescribed Sixteen Services and at the end of the worship pray to them reciting : *Imam Pujaam maya Devi yadhaa Shakti Niveditam, Rakshaarthantu samaadaaya Vraja swasthaana muttamam/* After the prayers the Vrata is concluded reciting : *Haarnena tu Vichitrtena bhaswat Kanaka mekhala, Aparaaajita bhadrataa karotu Vijayam mama/* (May the Mangalakaari Aparajitaa Devi as ornamented in gold with Kati Sutra or waist band and so on bestow to us with propitiousness and victory always. Brahmana priests would convey the blessings of the Devi to the King and Subjects to say : *Yatrayam Vijaya Siddhartha!* Those who are desirous of undertaking any type of Auspicious Task including Travel on Vijaya Dashami day are most certainly blessed, irrespective of Muhurta, Taaraa Phala or Chandra phala: *Ashvayuja Shukla Dashami Vijayaakhyaakhiley Shubhaa, Prayaaney tu visheshena kim Shravanaanvita!* (Ashvayuja Shukla Vijaya Dashami is the most auspicious day to take up travels or any other Shubha Karyaas; more so if that day is of Shravana Nakshatra!)

Ashwiyuja Karma: Rigvedis perform this karma on Pournami. In case the Parva is of ‘dwividha sandhi’ or of Chaturdashi and Pournami, then the Karma is ‘Prakruti Vishti’ or worthy of initiation in the Purvaahna Sandhi and terminable or ‘Vikritishta’ in the Aparaaahna Sandhi. *Karaka Chaturdashi Vrata:* is observed on Ashwiyuja Krishna Chaturthi on the lines of Sankata Chaturthi.

Go-Vatsa Dwadashi: This is observed on Ashwina Krishna Dwadashi and should be at Pradosha Kaala only; if Pradosha Time coincides with Dwadashi it would be in order but otherwise, the Vrata would have

to be held on the following day. Worship is done to Cow and Calf by offering Arghya in copper vessels with the Mantra: *Ksheerodaarnava sumbhutey Suraasura namskritey, Sarva Deva maye Maatargrihaanaarghyam Namostutey/* Then Naivedya is offered by way of fried 'Maasha Sthaalipaakam' avoiding cow products of milk, ghee and curd followed by 'Neeraajana' with lit-camphor. The Kartha himself should consume 'Maashaanna Bhojana' and sleep on ground observing celibacy.

Deepavali Celebrations: Naraka Chaturdashi Nirnaya: *Ashwina Krishna Chaturdashyaam Chandrodaya vyaapinyaam Naraka bheerubhishtila tailaabhyaangana snaanam karyaam/* (Those who are afraid of Narakaas should perform oil and tila snaana in the early hours of Amavasya and thereafter wear Tilaka or Sindur). Thereafter the Grihastis should execute *Yama Tarpana* reciting *Yamaaya Namaha-Yamaam tarpayaami* with tilodakaas three times either in 'Savyopaveeta' in the normal position of the Sacred Thread to Devataas and in 'Apasavya' manner invoking Jeeva Pitrus; in both the cases the Karta should face South but in the case of Devataas, the Tarpana has to be from the right finger tips and in the case of Jeeva Pitrus [Kashyapa, Atri, Vashishtha, Vishvamiitra, Goutama, Bharadwaaja, Jamadagni, Angira, Kutsa, Bhrguyadi Rishis; Sanaka, Sanandana, Sanaatana, Sanatkumaara, Kapilaadi Divya Manushyaas] from the middle of Angushtha and Tarjani /Thumb and fore-finger. To Yama Devata the invocation would be as follows: *Dharma raajaaya namah, Mrityavey namah, Antakaaya namah, Vaivaswataaya namah, Kaalaaya namah, Sarva bhuta kshayaaya namah, Dadhyaya namah, Neelaaya namah, Parameshthiney namah, Vrikodaraaya namah, Chitraaya namah, Chitraguptaaya namah/* At the pradosha time of Chaturdashi, there would be *Deepa prajjvalam* or fulfilled illumination all over in the temples, praakaaraas, streets, Goshaalaas, Hasti-Ashwa shaalaas, market places and in each and every house! This kind of illumination should for three evenings in a row! *Tulaasamsthe Saharaamshou pradoshey Bhuta darshayoh, Ulkaahastaa Naraah kuryuh Pitrunaam maargadarshanam/ Tatra Daana mantrah: Agni dagdhaascha ye jeevaapyadagdhah kuley mama, Ujjvala jyotishaa dagdhastey yaantu oparamaam gatim/ Yamalokam parityajja aagataa ye Mahaalaye, Ujjvala jyotishaa varta prapasyantu vajrantu tey/ Asyaam Nakta bhojanam mahaa phala pradam/* (While Surya is in Mesha at Pradosha time on Chaturdashi, human beings should show the way in the full illumination made for Naraka Chaturdashi by way of Ulkaas to Pitru Devataas who would have arrived for their Shraddhaas in the Mahalaya Pakshaas . The relevant Mantra for giving away Daana in this connection in favour of the visiting Pitru Devaas is: May all the Pitru ganaas who were dead and burnt in Agni -or not burnt in Agni formally- be redeemed to attain Mukti. May those Pitraas who came out from Yama loka to receive the Shraaddha Tarpanaas offered by their progeny on Earth in connection with Mahalaya Pakshaas be shown the way by the illumination made on Chaturdashi celebrations from Earth through by the Ulkaas or Meteors! Human beings experiencing the Illuminative Celebrations on the Ashwiyuja Shukla Chaturdasi Pradosha are suggested to better observe Nakta Bhojana on that day.

Amavasya vidhis on Deepavali day: After performing Yama Tarpana and Pitru Marga Darshana on the previous day, there should be the observance of 'Pratah kaalaabhyangana' in the early morning hours of Amavasya, Nitya Karmaas followed by 'Aparaahna Parvana Shraaddha' to Pitru ganaas and at Pradosha Samaya the worship of Devi Lakshmi. In view of the Darsha Shraaddha in the Aparaaahna and Pradosha Puja of Lakshmi, bhojana during the Amavasya Day is disallowed except for children and the elders.

KARTIKA MAASA

Kartika Snaana: Kartika Snaanaas are observed commencing from *Ashwiyuja* Sukla Dashami, or Ekaadashi or Pournami waking up even from two ghadiyas before Sun rise and after ablutions praying to Vishnu Bhagavan with Arghya as : *Namah Kamala naabhaaya namastey Jalashaayiney, Namastestu Hrishiksha grihaanaarghyam namostutey/ (Snaanam) Kartikeyamkarishyaami Praatahsnaanam Janaardana, Preetyartham tava Deva Devesha jalesmin snaatumudyatah/ Tava prasaadaat paapam mey Damodara Vivasyatu/ (Punararghyam) Nityey naimittikay Krishna Kaartikey Paapa naashaney, Grihaanaarghyam mayaa dattam Raadhyaa sahito Harey!* Thus the Karta offers ‘Arghyam’ to Bhagavan Vishnu, ‘Snaana’ to Him and ‘Repeat Arghyam’. As there would be added significance to the Snaanaas in the Tirthaas like Kurukshetra, Ganga, Pushkara etc. the Snaana kartaa resolves as follows: *Kartikam sakalam maasam nitya snaayi jitendriyah, japa havishya bhuktaancha sarva paapaih pramuchyatetye/ Smritwaa Bhaageeradheem Vishnum Shivam Suryam Jalam vishet, Naabhi maatra jaley tishthan vratey snaayaadyathaavidhi/* (One should perform formal bathing by entering water waist deep through out the entire Kartika Maasa by observing piety after the morning duties and Japa-homaas consuming only the ‘havishaanna sesha’ or the left over offerings to Agni Deva and praying to Bhaagirathi, Shiva, Vishnu and Surya Deva). Thus Kartika Snaanaas should be accomplished each morning and evening in the rest of Kartika month. In case however the Kartika snaanaas are not possible although, these may be executed at least three days in the month.

In the same way of observance, **Tulasi Puja** be performed as a part of the Kartika Vrataas since intalling Tulasi plant, growing it and constantly touching it are all propitious acts dissolving sins; in fact performance of Pitru Shraaddhaas under the shade of Tulasi tree bestows ‘PitruTripti’. A decorated and well worshipped Tulasi plant or tree would ward off ‘Yama Kinkaras’ or followers. *Tulasi dala lakshena Kartikeyorchayeddharim, Patrey patreymuni sreshtha mouktikam Phalamasnutey/* (There sure would be encouraging results if Tusasi dalaas are offered to Harihara Devaas). **Dhaatri Mahatmya:** Like wise, worship of Dhatri (Amla) Tree has considerable significance. *Kartikey Dhaatri vrikshaadhas chitraannaistoshayeddharim, Brahmanaan bhojayedbhaktyaa swayam bhujitam bandhubhih/* (Naivedya to Hari be performed under the shade of an Amla Tree, organise a Brahmana- Bandhu- Sweeya Bhojana as also use Amla leaves for Hari Puja and for Pitru Shraddhas. It is believed that Devas, Rishis and Sarva Tirthaas surround the Sacred Trees and Hari Jagaranaas are observed under these Trees too. **Hari Jaagarana and Vrata Mahatmya:** Hari Jaagarana in Kartika Month before Bhagavan Vishnu imparts Sahasra Godaana phala especially in Shiva-Vishnu or other Temples or under an Ashvattha Tree or Tulasi Vana reciting Bhagavan’s Stotraas; playing Vaadyas or musical instruments in eulogies of Bhagavan would yield vajapeya phala; Nritya or dances in the praise of Shiva-Narayana-Devis gives away the Sarva Tirtha Snaana Phala; those witnessing the musical / dance concerts in the name of Gods affords one-sixth of the players; if nothing mere stay by way of Jaagarana in these hallowed places during Kartika Maasa fetches Punya. Kartika Deva Puja or Upavaasaas, or bhojana of selected or restricted items during the month as per one’s own resolve are significant too. Upavaasaas in Kartika as a part of Maasa Vrataas are of far reaching consequence: *Krucchram Vyaapati Krucchramvaa Praajaapatyamathaapi vaa, Eka Raatra Vratam kuryaatiratra Vratamevavaa./ Shaakhaaaharam Phalaahaaram Payohaarama- thaapi vaa, charedyaavannaahaaram vaa sdampraptey Kartikey Vrati/* (During the Kartika Month, there are Vratas of various kinds of fastings like Krucchra bhojana, or Ati Krucchra, Praajaapatya, Eka- Raatra, Tri Raatra or of restricted consumption of Shaaka-Phala-Ksheera and so on). **Varjita Padaarthaas in Kartika Maasa Vratas:** During the course of the Vrataas, consumption of certain materials are prohibited such as onions, lahasuna, hing, Mulis , brinjals, kushmanda, kalinga, oils, salt, saag, twice

cooked or burnt food; pulses like urada, masoora, chana etc. Specifically Amla on Saptamis; oils and coconuts on Ashtamis; and Amla phala on Sundays are strictly forbidden. **Kartika Daana Mahima:** In observing a Vrata in the Month of not eating in a Kamsya or bronze vessel, the person following the Vrata should give a daana of five broze vessels full of ghee at the end of the Vrata; if honey is left out then ghee, sugar and kseeraana should be given away; in Tila ‘thyaga’ tila daana; in mouna bhojana vrata or eating in silence then ghanta (Bell) daana; in case of Phala varjana then Phala rasa daana; for dhanya varjana go daana and so on. But nothing like Deepa daana : *Ekatassarvva daanaani deepa daanam tathai kathah, Kartika deepa daanasya kalaam naarhanti shodashim/* (All types of Daanaas would equate one ‘Deepa Daana’; in Kartika Month deepa daanaa might not be like sixteenth of any daana!) Also, if no Vrata in any month including the Chaaturmaasya Vrata is not observed, any Vrata in Kartika month ought to be performed. *Avratah Kartiko eshaam gato mudhadhiyaamiha, Tessaam Punyasya leshopi nabhavetsooraraatmanam/ Ityukteh/* (Those stupids who do not observe any Vrata in the course of Kartika maasa are as bad as pigs and do not deserve even a grain of Punya!). **Purana Shravana in Kartika Maasa:** ‘Puranetihaasa’ shravana is a requirement in Kartika month and to do this only a well read Brahmana is qualified while others could hear and imbibe the contents of the Puranas; *Vispashtamadbhutam shaantam spashtaakshara padam tathaa, Kalaa swara samaayuktam rasabhaava samanvitam/ Brahmanaadishu sarveshu grandhaartham chaarpayenn nrupa, Ya yevam vaachadraajansa vipro Vyaasa ucchyatey/* (Those of Brahmanaas who could pronounce each ‘Akshara’ of the narration clearly and audibly in a juicy, vivid and impressive manner are like Vyasa Bhagavan himself!). Such a narrator should be honoured and respected worthy of worshipping. The significance of Purana shravana in the contect of Kartika Snaanaas is amply described in the Kashi Khanda of Skanda / Kartika Maha Purana. **Akaasha Deepa Daana:** The significance of Kartika Deepa has been emphasised : Ahead of each house, one should arrange a man size pole with the formation of a Deepa Yantra to facilitate the display of eight Deepas with a main deepa in the middle to signify a swing to let Shri Vishnu be seated and enjoy the oscillation ! The relevant Mantra would say: *Damodaraaya nabhasi tulaayandolayaa saha, Pradeepantey prayacchaami Namonantaaya vedhasey!* (May I offer a Deepa-like swing to Lord Ananta which would oscillate back and forth on the Sky in the form of an Akaasha Deepa or a Sky Light!). This symbolic Akaasha Deepa should last through out the Kartika Maasa, conveying the blessings of Vishnu the Creator of the entire Universe to one and all! **Kartika Bali Puja:** As the Vrischika Sankranti takes place and Kartika Shukla Pratipaada arrives, Abyangana Snaana is necessary. In fact, the Saanaas are to performed continuously on three days till the Shukla Triteeya not only for avoiding Narakaas but for Lakshmi Prapti. On this Pratipaada a series of Karyaas are scheduled viz. Bali Pujana, Go kreedana, Govardhana Puja, Margapali bandhana (dry grass rope tied to a high pole worshipped as route to Skies and Swarga), Nutana Vastra Dharana and Dyuta Naari kartruka Neeraajana Mangalaacharana. As there is plenty of time till Chandra Darshana, all these Karyaas could be comfortably done in the Pratipaada Tithi itself. Before the Bali Puja, a huge Figure of King Bali with two hands is improvised and decorated in Pancha Varna colours while persons from the Public supply Rice grains to ornate the Symbol of Bali. Then Bali is invoked with the Mantra: *Bali Raja namastubhyam Virojana Suta Prabho, Bhavishyendra Suraataatey pujeyamprati gruhyataam/* (Bali Raja, the son of Virojana and the future enemy of Indra and Devaas; do accept my greetings). *Balibhuddushya yatkinchit Daana karannokshayam Vishnu preeti karam tat, yaa drushena bhaavena tishthatyasyaam Muneeswara/ Harsha Danyaadi bhavena tasya varsham prayaatih/* (Whatever charity is offered today should become Akshaya or of endless value and be appreciated by Vishnu himself! The feeling of happiness or sadness of mine today should be the harbinger of the same feeling throught the year next!) *Asyaam dyutam Bali Raajye prakrutavyam sarva*

maanavaih, Tasmindyutey jayo yasya samvatsaram jayah/ Visheshavaccha bhoktavyam prashastai Braahmanaaih saha, Bali raajyai Deepa daanaastadaa Lakshmih sthira bhavet/ (Those who play gambling on this morning oo Kartika Pratipaada are sure to win the game and so should happen to those concerned a winning spree throught out the year ahead. Feasts should be treated to learned Brahmanas that day. Indeed, Deepa Daana in Bali Rajya should bestow stability of Devi Lakshmi and in that house illumination sparkles constantly!)

Lakshmi and Kubera Puja: *Lashmiryaa Lokapaalaanaam Dhenu rupena samsthitaa, Ghritam vahati yajnerthaa mama paapam vyapohatu/ Agratassantu mey gaavo gaavomey santu prishhatah, Go mey hridaye santu gavaam mey santu vasaamyaham/* (Lakshmi has assumed the Form of a Sacred Cow for all the Lokapaalakaas to facilitate Yagna Karyaas by way of supplying plentiful ghee. May She destroy all my sins. May She stay with ahead and behind me as also in my heart. I do unfailing worship to the calf and bull too to enable milking and carrying weight respectively . If ‘Govardhana Parvata’ is in the reach, or else materealise a formation of the Govardhana, do perform the Parvata and worship Krishna by invoking both the Govardhana and Krishna : *Shri Krishna preetyartham Govardhana Pujanam Gopaalapujanam cha karishye/* Then recite the Mantra: *Gopala Murtey Vishvesha Shakratotsava bhedaka, Govardhanakrita cchatra pujaam mey Hara Gopatey! Govardhana dharaadhaara Gokulatraana kaaraka, Vishnubaahukritacchhaaya gavaam koti pradobhava/* (Gopaala Murti! Vishvesha! You had resisted the observance of Indrotsava Vrata and lifted the huge Govardhana Mountain as an umbrella and saved Gokula from the fury of incessant rains created by Indra; do kindly provide abundance of cows and milk); so saying ‘Shodashopacharaas’ or the formal services of sixteen offerings like Dhupa-Deepa-Naivedyaas to Go-Gopala-Govardhanaas and provide Go daana- Anna daana- Trina Daana- Dhana Daana to Brahmanas and BaliDaana in favour of Govardhana, climaxed by Brahmana Bhojana and Pratyaksha Go-Pradakshinaas.

Bhishma Panchaka Vrata: This is a Kamyaa (optional) Vrata to secure prosperity, progeny , fame, progress in life and finally Moksha-in short, ‘Iham’ and ‘Param’ which is observed men, women and even widows. This is observed from Kartika Shukla Ekadashi to Purnima. On the Tenth day of Maha Bharata Battle, Arjuna found Bhishma was invincible and on the advice of Bhishma himself brought Eunuch Prince called Shikhandi- the son of King Drupada to face him so that he would assume ‘Astra Sanyasa’ and Arjuna pierced Bhishma’s body with Astraas and made a bed of arrows on the battle field. Bhishma had the boon of death at will and waited till the arrival of Uttarayana for his death. Hence the significance of the Panchaka Vrata since Bhagavan Krishna himself narrated the Vrata Vidhaana to Bheeshma. The Vrata Vidhana includes Kankalpa-Three Arghyaseach day-Tilodaka-DevaTarpana- Deepa Daana to Brahmanas-Upavaasa-Pancha Gavya Paaraayana- Naivedya of Pancha Bhakshya-Naivedya- Brahman Bhojana-Shaastra Shravana- Udyapaana and at the end of the Vrata –‘Tirtha Prasada viyiyoga’. The Sakalpa states: *Putraabhilaasha kaamyartham Dhanaabhilaasha kamyaartham, Putri Vivaaha kaamyartham, Arogya-Aishwarya kaamyartham, Bhishma Panchaka Vratam Kartika Shudda Ekaadashim Arrambhya Purnimaaparyantam Bhahmana Suvaashini Puja mukhena mayaa upavaasa charana mukhena karishye!*

Mantra Grahana Diksha: On Kartika Shudda Ekaadashi Shiva Vishnu-adi Mantra grahana can be done by a Guru after referring Chandra-Taaraa bala on that day. Maharshi Narada was quoted having stated: *Kartiketu kritaa deekshaa Nrinaam Janma mochanil/* (Any Mantra Diksha in Kartika is highly significant as it paves way to Janma Vimochana.) Yaamala Tantra provides the ‘Utpatti’ or the root meaning of

Diksha: *Divyam Jnaanam yato datthaat kuryaat paapasya sankshamam, Tasmaat diksheti saa proktaa Munibhihstantra vedibhih//* It states more damagingly further: *Adikshitaanaam Martyaanaam dosham shunvantu Saadhakaah, Annam vishtaasamam jneyam Jalam mutra samam tathaa/ Adikshita kritam Shraaddham Shraaddham chaa Dikshitasya cha, Griheetvaa Pitarastasya Narakey chaashu daaruney!!* (To those who have not taken up Diksha, Annam is as bad as defecation and water as as bad as urine. The Shraaddhas offered by a person without Diksha would not save Pitrus from Narakaas!)

Tulasi kaashthaa Maalaa Dharana / Vishnu Prabotsava Tulasi Vivaha: Skanda Purana asserts: *Nivedya Keshavey maalaam Tulasi kaashtha sambhavaam, Vahateyo NaroBhaktyaa tgasya naivaasti paatakam/ Tulasi kaashtha sambhutey maaley Krishna jana priye, Vibharmi twaamaham kanthe kurumaam Krishna vallabham/ Yevam sampraarthy vidhivanmaalaam Krishna galerpitaam, Dhaarayey Kartikey yo vai sagacchey Vishnavam padam/* (Since there is an assurance that the Tulasi Kaashtha Maala which was garlanded around the neck of Bhagavan Krishna Himself, how could there be any kind of sins reach me wearing the neck of a Krishna Bhakta like me; for sure I too on the path of Vishnu Sthaana!) Same kind of assurances are voiced in Nirnaya Sindhu, Padm Purana and so on. Hence one should wear the Tulasi Kaashtha Maal like Rudrakshaas and perform Devatarchana to please not only Devataas but satisfy the Pitru ganaasalso while performing Shraaddhas.

Referring to Tulasi Vivaha, Dharma Sindhu states that there is no Tithi Nirnaya but could be celebrated on any of the three days during Kartika Ekadashi to Purnima. After Sankalpa, Veda Pathana, Mangala Snaana to Vishnu and Tulasi, Vastra-Yagnopaveeta-Pushpa- Gandha-Phalaadi ‘Shodashopacharaas’ on the basis of Purusha Sukta be done along side ‘Mangala Vaadyaas’; the same Vivaha Vidhis be followed by first facing the bride and groom with a screen in between before Vishnu’s tying Mangala Sutra and thereafter together thus accomplishing the Shubha Vivaha, stating: *Mayaa samvardhitaam yadhaashaktyalankrutaamimaam Tulasi Deveem Daamodaraaya Shridharaaya Varaaya tubhyamaham sampradadey/* (Organised under my supervision as per my limited capacity of ‘Alankaara’ and ‘Aoupacharaas’, I have the unique honour and humility to offer the Sacred Hands of Tulasi Devi to Damodara in the august presence of the full congregation of Devas and Devis). As the Karta would leave ‘Gandhaakshata Jala’ on the Vivaha Vedika, it would be said as mutual approval while the Deva and Devi are made to improvise ‘Kara sparsha’ signifying exchange of mutual approvals as Mantras are recited : *Ka dam kasmaa adaatkaamah Kaamaayaadaat- Kaamo Daataa kaamah pratigriheetaa Kaamam Samudramaavisha, Kaamenatwaa pratiguhnamii KaaaitattheyVrishtirasi dyostwaa dadaatu Prithivi pratigrunantu/* The Mantraas would follow prayers, Tulasi Daana to Brahmanaas with appropriate Dakshinnaas and ‘Swasti Vaachanaas’.

Vaikuntha Chaturdashi: Observing Upavaasa on the previous day and performing Shiva Puja in the early hours of Arunodaya on the Chaturdashi, so that fasting would have been considered as during the entire previous day and night. In case Chaturdashi occurs at Arunodaya of the previous and the following days, then the Puja is to be observed on the second Arunodaya. Again it is on this Chaturdashi when Amavashya occurs then ‘Kartika Maasa Vratodyaapana’ be performed too, in which case there might be an extra Upavaasa and Raatri Jaaganan with Geeta-Nrityaas and then the Karta is qualified to reap ‘Go Sahasra Daana Phala’; the ‘Vratodyaapana’ is to be then performed on the Purnima day with his wife after Agni- Homa of Tilaas and Paayasa along with Godaana.

Chaaturmasya Vrata Samaapti: The end of the Chaturmaasya Varata on the Manvaadi Tithis of Kartika Shukla Dwadashi or Pournami there should be Daanaas, offering of Vastra dwayaas in connection with Nakta Vrataas, Ekaantaropvaasa, Go Daana, Bhushayana, Shashtha kaala Bhojana Vrata Go daana, Swarna vreehi Swarna Godhuma daana, Goyugma daana in the context of Kruccha Vrata, Godaana in the context of 'Shaakhaahaara' Vrata, Ksheera Bhakshana / Ksheera Varjina pursuant to Payo Vrata and Go Daana; Vastra daana and Go daana in connection with Madhu-Dadhi- Ghrita Varjana Vrata; Suvarna daana on account of Brahmacharya paalana, Vastra yugma daana due to Tambula tyaaga Vrata; Ghantaa daana for observing silence; Deepa-Vastra dwaya daana for observing Deepa Vrata; Kaamsya Paatra/ Go daana for Bhumi Bhojana Vrata; Lavana Purna Tamra Paatra daana for Lavaana Varjana Vrata and so on. Again it would be the Udyapana of Laksha Pradakshina- Laksha Namaskaara Vrata initiated on Ashaadha Purnima or Maagha Purnima. Pushpa-Patra Laksha Vratodyapana too is scheduled on Kartika Shukla Dwaadashi and among these Pujaas, Bilwa patra Laksha Puja endows Lakshmi Prapti; Durvaapatra Laksha puja grants Arishta Shanti; Champaka Laksha Puja provides longevity of life; Atasi laksha puja gives Vidya; Tulasi Laksha Puja grants Vishnu Prasada; Godhuma-Dhanya Lajksha Puja entails Duhkha naashana and Sarva Pushpa Laksha Puja yields Sarva Kaamaavapnoti. Such Laksha Pushpa- Patra pujas are commenced in Maasa Traya of Kartika- Maagha-Vaishakhaas and their Udyapana or Auspicious Terminations are best executed on Kartika Purnimaas.

Kartikeya Darshana : Kartika Purnima with the Yoga of Krittika Nakshatra is of Maha Punya and in Rohini Yoga is called 'Maha Kartiki'. Kumara Kartikeya's Darshana in the Kartika Purnami- KrittikaYoga bestows such prosperity as would not be available for 'Sapta Janmaas' or Seven Births and the one born in this Yoga Kala would be an ideal Vipra with extraordinary learning of VedaVidya. If Surya in Vishakha and the Dina Nakshatra is Krittika then that glorious time is of Padmaka Yoga. This is considered as highly significant at Pushkara Tirtha when Triparaakhya Deepa Daana is most auspicious.

Vrishotsarga: On Kartika Purnima 'Virshotsarga' or branding / castration of a bull is been a custom especially in rural areas of Bharata . The practice is also performed on Ashwiyuja Purnima, during the Surya and Chandra Grahanaas, Karkata Makara Sankrantis or Mesha Tula Sankrantis. Some Grandhaas also prescribed Vrishotsarga on the Purnima Tithis of Maagha-Chaitra-Vaishakha, Phalgun-Ashadhas also. Also, this Practice is also witnessed on Yuga-Manvaadis, Pitru Mrita Tithis and Ashta Shraaddha Tithis also. In Matsya Purana the reference is : *Kaartikaayaam Vrishotsargam krutwaa naktam Samaacharet, Shaivam padamavaapnoti Shibavrata midam smrutam/*

MARGASHIRSHA MAASA

There is a Punya Kaala of sixteen Ghadiyas at 'Dhanussankraanti'. On Margashirsha Shukla Panchami Naga Puja is observed especially in the Southern parts of Bharat. The Shukla Shashthi called Champa Shashti is significant among Maharashtriyans. If there is a Khanda Tithi of Panchami-Shashthi on a Sunday or Tuesday of Shatabhisha Nakshatra then of the two day an extension of three muhurtaas, then the next day is to be confirmed as Shashthi. Otherwise, the previous Tithi is to be reckoned as Shashthi; this is also called as **Skandha Shashthi**. As per Kousthabha Grandha, Margashirsha Saptami is suitable for performing Surya Vrata. In this month, Purnima with Mrigashira Nakshatra is considered appropriate for Lavana Daana or charity of Salt which endows beauty of body skin. The birth of **Dattaatreya** is stated to be on this Purnima itself; however this Purnima should be applicable upto the Pradosha Time.

The four month period from Margashirsha to Maagha Maasa is stated to be suitable for performing **Ashtakaa Shraaddha** on the Krishna Paksha- Ashtakaas; on the preceding Saptamis *Purvedyu Shraaddhas* are scheduled and on the following Navamis *Anvashtaka Shraaddhas* are required to be executed. However, there are views that the Ashtaka Shraaddhas be performed in Bhadrapada Krishna paksha-Ashtamis and some others opine that these be done in Pousha Krishna Pakshas. In any case, if one is able to perform only one Shraaddha in the concerned periods then that too is not unacceptable. Even if that might not be possible, there are Pratyamnaayaas or alternatives; for eg. Vrishbha has to be fed with dry grass, Agni too be offered grass and water pots to Veda-Vetthaas; as a last resort Shraaddha Mantraas be recited and Upavasa be observed. Inability to perform Ashtaa Shraaddha then the prayaschitta is to fast on the lines of Praajaapatya krucchra; if Anvashtaka is not performed, atonement is to recite the *Yebhirdyubhi-ssumanaa* Mantra hundred times.

Soura Vrata: During the Margashirsha month Soura Vrata is to be implemented on Sundays. In fact, the Ravi Vrata should be initiated on the first Sunday of Margashirsha Shukla Paksha and its end should be on the last Sunday of Vaishakha Shukla Paksha; it is further stated : *Vrischika Meshaanthey Ravi Vaaro yadaa bhavet, Tadaa Ravi Vrataarambha visargey Shastra sammitou/* Ravi Vrata is a Nakta Bhojana Vrata. The prescribed material for the Soura Vrata are : three Tulasi leaves in Margashirsha, on the Maagha Sundays three ‘palaas’ or small measures of ghee, in Maagha three fistful ‘tilas’, in Phalguna three palaas of curd, in Chaitra three palaas of milk, in Vaishakha Gomayam, in Jyeshtha three ‘anjalis’ of water, in Ashaadha three Marichaka tratam or three pieces of black pepper, in Shravana three palaas of sattava powder, in Bhadrapada Gomutra, in Ashvin some sugar and in Kartika ‘Havishya’ or cooked rice offering in Agni Homa Karyaaas.

POUSHA MAASA

Makara Sankranti Nirnaya: If Makara Sankranti is in the day time and Punya Kaala is upto forty ghadis and thus the remainder time is small and negligible, then Snaana- Daana- Shraaddha- Bhojanaas are required to be completed on the previous day itself, since Shraaddha Karmaas are not to be performed in the night of the Sankranti. Thus Punya Kaala is to be counted as on the previous day. But if Sankranti occurs in the night, the next day is of Punya and of course the earlier part of the following day, especially some five ghadiyas before Sunrise are ‘Punyatara’ or of immense propitiousness. In case this Sankranti occurs on Poushya Shukla Saptami, it is considered as much of great significance as Grahana. The duties to be performed at that time are very important: *Ravi Samkaraney praapthey na snaannadyastu Maanavah, Sapta janmasu rogeesyaannirdhanaschaiv jaayatey!* (Those persons who do not bathe at the time of Ravi Sankranti would become diseased and unfotunate for Seven Births hence) and that is why Snaana at that time is compulsory). Again, Shraaddha karma is of equal importance, albeit without Pinda Daana: *Sankraantou yaani duttaani havya kavyaani daatrubhih, Taani nithyam dadaadyarkah punarjanmani janmani/* (Those daanaas and such virtuous karmaas like Havya-Kavyaas or Homas and Shraaddhaas that are acted at the time of Ravi Sankranti would repeatedly get fructified by the grace of Surya Deva). That is why ‘Tridinopavaasaas’ or fasts for three days are to be accomplished. Further, at this Uttaraayana Kaala, Tila-Dhenu Daanaas, Tila Taila Deepaas at Shivaalayaas and Tila-Tandula Shiva Pujaas, Tila Snaanaabhyangaas, White Tila Pujaas to Devaasas and Black Tila Tarpanaas to Pitru Devataas and above all Ghritaabhishkaas to Shiva Lingaas are of far reaching impact!

Shiva Puja Vrata: ‘Upavaasa’ on the day before the Makara Sankranti and Shiva Puja in the Sankranti day are duties prescribed. Tila Snaana- Tila Tarpana-Ghritaabhyangana-Vastra –dyupachara-Suvarnaarpana- Pancha Ratnaakarshana- Tila deepa-Tila Homa-Tilasahita Pancha Gavya Bhakshana-Tilaayukta Suvarna daana- Brahmana Bhojana-Vastra Daana are among the constituents of the Shiva Vrata. *Tila purvamanadwaaham datvaa rogaih pramuchyatey/* (Vrishabha daana along with Tilas is stated to be a warranty against diseases!). Similarly Surya Snaana with Ksheera on the Sankranti day paves the way to Surya Loka. Poushta Shukaashtami especially coinciding with Wednesday as also with Bharani or Rohini or Ardra Nakshatraas is stated to bestow Maha Punya on implementing Snaana- Japa-Homa-Tarpana-Vipra Bhojanas.

Ardhodaya Yoga: Pousha Amavasya is the day of Ardhodaya Yoga; *Amaarka paata Shravanair – yuktaachetposha maasa yoh, Ardhodayassavigneyaha Koti Surya grahahssamah/* (Ardhodaya Yoga is to occur on Amavasyaas in Pushya-Maagha Maasaas on Sundays in Vyatipata Yoga along with Shravana Nakshatra; this unique combination is equivalent to Koti Suryas!) If any of these conditions of Maasa-Dina-Nakshatra yogaas are absent then the Yoga is called ‘Mahodaya’. It is further stated: *Divaiva yogasstoyam na tu raatrou kadaachana, Ardhodaye tu sampraaptey sarvam Gangaa samam jalam/ Shuddhaatmaano Dwijaassarvey bhavyeBrahma sannibhaah, Yatkinchiddeyatey daanam taddaanam Meru sannibham/* (This Ardhodaya yoga is worthy of note if it occurs in the day time but not in the night. Soon on its occurrence, this Yoga would instantly turn all the waters in the Universe into full Sanctity and all the Dwijaas in the world transform themselves into Brahma Swarupaas. It is at that most propitious time that even insignificant ‘Daanaas’ would assume the proportions of Meru Parvata! Then the Ardhodaya Vrata be performed with the Sankalpa of giving away of ‘Patra daana’, clean up the ground, draw an Illustration of Ashta Padma Dalaas with white rice grains, keep a bronze plate on raised platform, place a bronze vessel full of ‘Kheer’ or cooked rice in milk and sugar, invoke the Pratimaas of Brahma Vishnu Rudra-Linga, perform Agni homa sahita- MantraYukta ‘shodashopa-chaaraas’ as recited by Brahmaanaas, Daana Dakshina Bhojanaas to Vipraas and Vratodyaapana.

MAAGHA MAASA

Maagha Snaanaas: Commencing from Pousha Shukylaikaadashi or Purnima or Amaavaasya, Maagha Snaanaas would continue upto Maagha Dwaadashi or Purnima; or else Maagha Snaanaas could take place from Makara Sankramana to Kumbha Sankarana. The Snaana Kaala should be at Arunodaya to Praatah kaala; it is emphasised that bathing in the waters at the time of Suryodaya would purify even those who are the sinners of Brahma hatya or Suraa paana; any human being irrespective of caste, age or sex could take Maagha Snaanaas. Again the Snaana Phala as per the type of waters at different places are stated as follows: *Taptena Vaarinaa snaanam yadgrihey kriyatey naraihi, Shadbadam phaladam taddhi Makarasye Divaakarey/ Vyaapadou Dwaadashaabda phalam Tadaagey taddwigunam Nadyaam tadtrigunam, Mahaanadyaam Shatagunam Maha Nad sangamey tadchaturgunam/ Gangaayaam Sahasra gunam angaa Yamunaa sangamey yetadcchadgunamiti, Yatra krutraapi snaaney Prayaaga smaranamkaryam/ Idam Samudrepyati prashasttam/* (Maagha Snaanaas with hot waters at one’s own home would allow the fruits of six years; Well Snaanaas of twelve years; Tataaka (Water body) Snaana Phala twice over; Nadi Snaanaas by four times; Snaanaas at Maha Nadis bestow the Punya by four times; Ganga Snaana by thousand times; Snaanaas at Ganga-Yamuna Sangama by another hundred times while any Snaana anywhere in waters should be announced as Prayaga Snaana. But the best Snaana ever is in the Seas / Oceans. The Snaana vidhi is to resolve with the the ‘sankalpa’: *Maagha Maasa mimam*

Punyam snaasyeham Deva Madhava, Tirthasyaasya jaley nityamati Sankalpya chetasi/--Duhkha daaridrya naashaaya Vishno- stoshanaayacha, Paatahsnaanm karomyadya Maaghe Paapa Vinaashanam/ Makarasthey Ravou Maaghey Govindyaachyuta Maadhava, Snaaneynaanena mey Deva Mayokta phalado bhava/ (Hey Madhava! As I have resolved that I would perform Snaanaas every day during the entire Maagha maasa, I shall do so to alleviate my sorrows and poverty as also to please you. Do grant me Govindaayhuta Madhava! the Snaana Phala as per your pleasure if I deserve). The regulations to be followed in this Vrata are to sleep on the ground, defray the ‘nitya naimittika’ duties including Tila-Ghrita Homaas, Deva Tarpanas, Havishyaashana or eat only the havishya bhojana, and observe Brahma charya during the month of Magha Snaanaas. Also performing daanaas of Vastra-Paada raksha- Chhatra-Ghrita-Tila Purna Ghata-Suvarna and Anna as also of Dampati Pujaas are among the requirements of the Maagha Snaanaas.

Kumbha Sankranti: As already described in reference to Ardhodaya Yoga above, Kumbha Sankranti occurs on Maagha Amavasya and some sixteen ghadiyas before that is stated to be the Punya Kaala; Prayaga Veni Snaanaas are significant at the Kumbha . Skanda Purana in its Naagara Khanda states: *Maaghaamaasyaam Mrigey Bhaanou Mesha Raashimatey Gurou/ Kumbha Yoge bhaveyttatra Prayaageytwati durlabhah/* In Maagha Month Prayaaga Kshetra witnesses the Kumbha Sankranti where there is the Sangam or confluence of the Ganga and Yamuna Rivers: *Sitaasmithey tu yassnaanaam Maagha Maasey Yudhishtara, Na tesaam punaraavrittihi Kalpa koti shatairapi/* (Krishna Bhagavan assured Yudhishtara of Maha Bharata fame that the Sweta-Krishna Ganga-Yamuna Sangama Snaana on the Kumbha Sankramana time would signify that there would not be rebirths for crore Kalpa kaalaas together!) The Punya that accrues to the Maagha Snaana at Prayaga is equivalent to the Kumbha Snaana at Kurukshetra Ganga and ten times better than the Gangaa Snaana at Vindhyaachalaas and hundred times superior than that of Kashi Ganga Snaana! On the occasion of Kumbha Sankranti Tila Patra daana is stated to be of high significance: *Taamra paatretyilaan krutwaa pala shodasha nirmitey Sa Hiranyam Swa Shaktyaavaa Vipraaya pratipaadayet/* (Tila daana in a copper vessel along with Hiranya Dakshina to a Vipra is the requirement on this occasion). While offering the Daana after Vipra Puja, the Prayer to Bhagavan Vishnu is: *Deva Deva Jagannaadha! Vaanchitaartha phalaprada, Tila Paatram pradaasyaami tavaagrey samshitohyaham/* (Deva Deva! The Provider of all my desires: I am hereby offering the Tila Patra Daana under your own auspices!) Further Prayer states: *Tilaah Punyaah pavitraascha Sarva Paapa Haraah smritaah, Shuklaaschaiva tathaakrishnaa Vishnu gaatra samudbhavaah/ Yaanikaanicha Paapaani Brahma hatyaa samaanicha, Tila paatra pradaanena taani nashyantu mey sadaa/* (The white and black Tilaas are generated from Vishnu’s body itself and thus are of unique propitiousness and sin-destroying; this is why I resolve to offer the Tila Patra Daana).

Veni Daana at Prayaga: When any person pays a visit to the Maha Tirtha of Prayaga for the first time, then a Prayaschitta is required be observed by way of ‘Veni Samhaara’; this requirement is for Garbhini Strees, children after their ‘Chudaa karma’ and ‘Sabhatrika Strees’-all in their first visits. To the ‘Sabhatrika Strees’ women visiting along with their husbands would have to scissored the ends of their head hairs by two inches after their husbands’ approval and after the Snaana should perform Puja to the Sangama, place the kesha khandaas on a matted container in their palms and leave the container in the Sacred Flow of the Sangama while Brahmanas bless them in response to their prayer stating: *Venyaam Veni pradaanena mama paapam vyapohatu, Janmaantareyshwapi sadaa Soubhagyam mama Vardhataam/* (By way of this Veni daana to Triveni Sangama or at the confluence of Ganga-Yamuna and the Antarvaahini Sarasvati, may my sins be destroyed and my Sowbhagya be

increased). Dharma Sindhu also describes that **Deha Tyaaga** at the Tirtha is ‘Swarga prada’. **Jeevat - Shadraaddha Vidhi** or Shraaddha even when is alive in the case of those without progeny is also prescribed by way of Pinda Daanaanta Godaanaas and Vishnu Dhyaana -Tila Snaana-Tila Homa-Tilodaka Deva PujaaTarpanaas.

JDundhiraja Vrata and Vasanta Panchami : On Maagha Shukla Chaturthi, the Dhundhi Raaja-Ganesha Vrata is observed with Nakta Vrata and Puja at the Pradosha Kaala when Tila yukta Laddu and Tila ‘Padaardhaas’ are offered as Naivedya; as such Pradosha Vyapta Chaturthi is suitable. It is stated that Puja on this day is not less important than the Ganesha Chaturthi Vrata in Bhadrpada Shukla Chaturthi. Maagha Shukla Panchami is called Vasanta Panchami marking the beginning of Vasantotsavaas when Rati-Manmadha Puja too is prescribed too.

Ratha Saptami: Maagha Shuka Saptami popularly called Ratha Saptami has to be in Arunodaya or else the previous day’s Shashthi-Saptami yoga be considered as suitable for the Snaanaas provided the Saptami ghadiyas are not too far away from the Arunodaya of the previous day. The Arunodaya Snaana Mantra states: *Yada Janma krutam paapam mayaa janmasu Janmasu, Tanmey Rogam cha shokam cha Maakarihantu Saptami/ Yetatjjanmakrutam paapam yaccha janmaantaraarjitam, Manovaakkaayajam yaccha jnaataajnaatey cha ye punah/Iti Sapta vidham paapam Snaanmey Sapta Saptikey, Sapta Vyaadhi samaayuktam hara Maakari Saptami /* (May the entirety of my sins accumulated in my present and previous births on account of conscious and unconscious acts or those perpetrated by my vocal or mental roots be dissolved on this Makara Saptami and may this Sacred Snaana with my earnest and heartfelt supplications and obeisances to you Surya Deva, in the form of Seven kinds of Sins and Seven types of Diseases be destroyed for ever!). The Arghya Mantra to the ‘Pratyaksha Devata’ Bhagavan Surya states: *Sapta Saptivaha preeta Saptaloka pradeepana, Saptami sahito Deva gruhanaarghya Divaakara/* (Divaakara! You are affectionate of riding on the chariot drawn by Seven Horses with Seven Names and bestow splendour to Seven Lokaas obviously fond of the numeral of Seven; Bhagavan! may I have the privilege of offering ‘Arghya’ on this Saptami Tithi to mark my reverence!

Maagha Shukla Bhishmaashtami is observed with Bhimoddishya Shraaddha Tarpanaas only by those Grhastis who have children alive; but otherwise considered as compulsory. But **Maagha Shukla Dwadashi** is to be noted as significant for Tila Snaana, Tila Puja to Vishnu, Tila Naivedya, Tila Taila Deepa Daana, Tila Homa, Tila Daana, and Tila Bhakshana.

Maagha Snaanodyaapana or the Formal Termination of Maagha Snaanaas with worship to Surya Deva with the Sankalpa stating: *Savitrey prasavitrey cha Paramdhaama Jaley mama, Twattejasaa paribhrashtam Paapam yaatu Sahasradha/Diwaakara Jagannaatha Prabhaakara Namotutey, Paripurnam karishyeham Maagha Snaanam tadaagayaa/* On Shukla Chaturdashi the Kartaas intending to perform the Udyapana and on the following Purnima accomplish Ashtottara Shata Homa and offer thirty ‘Vayanaas’ of Tila-Sharkara Modakaas and Shadrassa Bhojanaas and Vastra Daanaas to Brahmanaas and Suvasinis with the recital of the Mantra: *Suryomey preeyataam Devo Vishnu Murti Niranjanah, Itih/ Evam Maaghaplavi yaati bhitwaa Devam Divaakaram, Parivraadyoga yuktascha Ranechaabhi mukho hatah/* (Those who have successfully concluded this Maagha Snaana Vrata or Yogis or Parivraajakaas or those who never looked back waging a battle and attain Veera Swarga are all acclaimed as breaking through the Surya Mandala!)

Shiva Raatri Vrata: Shiv Raatri has to extend into the Nisheeha or mid- night, that is two ghadiyaas past the fourteen ghadiyas therebefore; of such time extension occurs then Shiva Raatri is reckoned as on the following day or therewise on the preceding day. This significant day coinciding with Sun Day or Tuesday attains added Shiva Yoga. A person intending to implement the Shiva Raatri Vrata needs to observe 'Ekabhukta' or single meal on the Trayodashi and having done the Nitya karmaas in the morning of Chaturdashi and recite a Mantra Purvaka **Sankalpa:** *Shva Raatri Vratam hyetat karishyehum Mahaa Phalam, Nirvighnam kuru Devaatratwat prasaadaa Jagatpatey/ Chaturda-shyaam niraahaaro bhutwaa Shambho parehani, Bhaksheyham Bhuki Muktyartham Sharanam my Bhaveshwara! (Jagadeshwara! This is my resolve to perform the most propitious Shiva Raatri Vrata and pray that with your grace the Vrata be completed without any kind of obstacles! I further resolve that on shall keep up fast on Chaturdashi and conclude it next forenoon only after the completion of of the formalities. Do bless me to achieve fulfillment!). Then the Vrata Karta should take Tila Snaana again, keep 'Tripundra Bhasma' on the forehead and Rudraaksha Maalaas, enter Shivaalaya /Pujaa Griha at the Pradosha Time, be seated as 'Uttaraabhimukha', after 'Aachamana' and Sankalpa with *Shiva preetyartham Shiva Raatrou Shiva Pujaam karishye* and initiate the Puja:*

Prathama Yaama Puja: The Text of the Puja is: *Asya Shri Shiva Panchaakshari Maha Mantrasya, Vaama Deva Rishih, Anushtup chhandaha Shri Sadaa Shivo Devataa, Nyaasey Pujaney Japey viniyogah, Vaama Devaaya Rishiye namah, Shirasi Anushtupcchandasey namah; Mukhey Shreem Sadaa Shiva Devataayai namah, Hridi Om Nam Tatpurushaaya namah, Hridaye Om Nam Aghoraaya, Paadayoh Om shim Sadyojaataaya namah, Guhye Om Vaam Vaama Devaaya namah, Murdhini Om yam Ishaayaaya namah, Mukhey Om Om Hridayaaya namah, Om Nam Shirase swaaha, Om mam Shikhaayai vashat, Om shim Kavachaaya hum, Om Vaam Netratrayaaya voushat, Om Astraaya phat/ This was how 'Nyaasa' was done, then perform Kalasha Puja and take to **Dhyaana:** *Dhyaaye nityam Mahesham Rajata giri nibham chaaru Chandraavatamsam, Ratnaakalpojvalaangam Oparashu Mrigahraabheeti hastam prasannam/ Padmaaseenam Samantaatsutamamara Ganair vyaagrakruttim vasaanam, Vishvaadyam Vishwa vandyam nikhila bhaya haram Pancha Vaktram Trinetrām/ After Dhyaana, **Shiva Linga Prana Pratishtha** be done while touching the Linga and performing **Aavahana:** *Om Bhuh Purusham Saamba Sadaa Shiva maavaahayaami, Om Bhuvah Saamba Sadaa Sadaa Shiva maavaahayaami, Om Swaaha Saamba Sadaa maavaahayaami, Om Bhur-bhuvahswaha Saamba Sadaa Shiva maavaahayaami/ **Pushpaanjali:** *Swaamin Sarva Jagannaatha Yaavat Pujaavasaanakam, Taawatwam preetibhaavena Lingesminsannithim kuru/ **Upachaaraas** (Services): *Om Sadyojaatam prapadyaami Sadyojaataayavai namonamah-**Aasanam** samarpayaami Om namasshivaaya; Om bhavey bhavey naati bhavey bhavaswaam Om Namasshivaaya **Paadyam** samarpayaami; Om Bhavodbhavaaya Om Namasshivaaya **Arghyam** samarpayaami; Om Vaama Devaaya namah Om Namasshivaaya **Aachamaneeyam** samarpayaami; Om Jyeshthaaya namah Om Namasshivaaya **Snaanam** samarpayaami . These Upachaaraas would be followed by the Mula Mantraas as also **Panchaamrita Snaanaas** with *Aapyaayasva Mantraas* and **Shuddhodaka Snaanaas** with *Aapohishthaa Mantraas*. Brahmanaas would then render group recitals of Ekaadashi (or atleast one) Rudraas and Purusha Sukta while performing Abhishekaas mixed with Chandana-Kumkuma-Karpura waters. The Abhishekaas shall follow **Tarpanaas** as follows: *Om Bhavam Devam Tarpayaami, Om Sharvam Devam Tarpayaami, Om Ishaanam Devam Tarpayaami, Om Pashupatim Devam Tarpayaami, Om Ugram Devam Tarpayaami, Om Rudram Devam Tarpayaami, Om Bhimam Devam Tarpayaami, Om Mahaantam Devam Tarpayaami, Om Bhavasya Devasya Patneem Tarpayaami, Om Sharvasya Devasya Patneem Tarpayaami, Om Ishanasya Devasya Patneem******

*Tarpayaami, Om Pashupater -devasya Patneem Tarpayaami, Om Ugrasya Devasya Patneem Tarpayaami, Rudrasya Devasya Patneem Tarpayaami, Om Bhimasya Devasya Patneem Tarpayaami, Om Mahato Devasya atneem Tarpayaami/ Tarpanaanta Puja is executed then: Om Shreshthaa namah, Om Namasshivaaya, Shri Saamba Shivaaa namah **Vastram** samarpaaami/ Om Namasshivaaya **Aachamaneeyam**, Om Rudraaya Om Namasshivaaya **Yagnopaveetam**, Om Kaalaaya Namah Om Namasshivaaya **Shri Chandanam**, Om Balavikaranaaya Om Namasshivaaya **Akshataam** Samarpanyaami, Om Balavika -ranaaya Namah Om Namasshivaaya **Pushpaani –Bilva dalaani** Samarpanyaami .This Service with Pushpa-Bilwa-Akshataas should be offered while reciting Shivaashtottaraa- Sahasra Naamaavalis. There after other Services should follow: Om Balaayanamah **Dhupamaa ghrapayaami**, Om Bala -pramathanaaya namah **Deepam darshayaami**, Om Sarva Bhuta damanaayanamah **Naivedyam samarpayaami**, Om Manonmanayaa namah **Taambulam samarpa –yaami**, Om namasshiva Vedaahametam Saamraajya bhojyam Shri Saambashivaayanamah **Neeraajanam darshayaami**, and the **Mantra Pushpam** samarpayaami viz. Om Ishaanassarva- Vidyanaam Ishwarassarva Bhutaa -naam Brahmaadipatih Brahmanodhipatih Brahmaa Shivomey astu Sadaa Shivom/ The **Prathama Yaama Puja** would thus be concluded by reciting the Twelve significant Shiva Naamaas viz: *Shivaaya namah, Rudraaya namah, Pashuopataye namah, Neelakanthaaya namah, Maheshwa raaya namah, Hari kshaaya namah, Virupaakshaaya namah, Pinaakiney namah, Tripuraantakaaya namah, Shambhavey namah, Shuliney namah and Maha -Devaaya namah/* Finally after Aparaadha Kshamaa- Pradakshina- Saashtaanga Namaskaaraas, the Karta would leave Akshataas and water on the ground stating: *Anena Pujanena Shri Saamba Sadaa Shiva preeyataam/ Three more Yaama Pujas* should be accomplished on the same lines with Jaagaranas, Hara naama Stutis, Purana Vachana especially of Shiva, Linga, Skanda, Markandeya orientations, Bhajanaas and so on with full involvement. Next morning after Nitya Karmas and Punah Pujaas, Paarana- Brahmana Bhojana Daanaas are concluded and the Vrata samapti be fulfilled by dedicating it to Maha Deva: *Yanmaadyakrutam Punyam tadrudrasya Niveditam, Tatprasaadaan Maha DevaVratamadya samarpitam, Prasanno bhavamey Shriman sadgatih pratipaadyataam/ Twadaalokana maatrena Pavbitrosmi na samshayah/* (What ever Sukruti is achieved by this Vrata is dedicated to you as I am purified by your grace without doubt; do kindly accept my offerings and bestow Sadgati to me.) *Samsaara klesha dagdhashya Vratenaanena Shankara, Praseeda Sumukho Naatha Jnaana drishti padobhava/* (Shankara! Kindly be pleased with this Vrata executed by me as per my ability and devotion; Parameshwara! As I am in the deep distress of the Ocean of ‘Samsaara’, do kindly grant me ‘Jnaana Drishti’ and liberate me with your grace and benevolence!).*

Parthiva (Mrinmaya) Linga Puja: It was stated that in Dwapara Yuga Rasa Linga was popular but in Kali Yuga Shiva Lingas are earthen. The Puja Vidhana of Parthiva Lingas is prescribed as under; at the outset, the Shiva Linga is installed on a Platform worthy of worship decorated with Bilwa leaves by saying : *Om Shula Paanaye namah Shiveha pratishthito bhava* and meditate Bhagavan Mahesha with the Mula Mantra and the Panchaakshari of *Om Namasshivaaya*. Then the ‘Upachaaraas’ like Paadya-Arghya- Aachamaniya-Snaana- Vastra-Yagnopaveeta- Gandha-Pushpa- Dhupa-Deepa-Naivedya-Phala- Taambula-Neeraajana-Mantra Pushpaanjalis along with appropriate Mantraas in making the various offerings. The Pujaas are made to Bhagavan in various Dishaas / Directions: salute the Eastern side with the Prayer of *Sharvaaya Kshiti (Earth) murthaye namah* ; to Ishaanya side with *Bhavaaya Jala (Water) Murthaye namah*; to the Northern side with the prayer of *Rudraayaagni(Fire) murthaye namah*; to Vaayavya side with *Ugraaya Vaayu (Wind) murtaye namah*; to the western side with *Bhimaayaakaasha (Sky) murtaye namah*; to Nirruti Dasha with *Pashupataye Yajamaana (Yama) murtaye namah*; to

Dakshina / Southern side with the Supplication of *Maha Devaaya Soma (Chandra) murtaye namah*; to *Ishaanaaya Surya murthaye namah* and to Agneya with sincere obeisances to *Maha Devaaya namah*/

Shiva Linga Vishesha Phalaas: Construction of a Vajra Linga bestows longevity; Mouktika Linga assures Roga naashana; Vaidurya Linga gives Shatru naashana; Padmaraaga Linga grants Lakshmi or Ishwarya; Puspa raaga happiness; Indra Nila fame; Marakata Linga excellent health; Sphatika Linga fulfills all kinds of desires; Silver Lingaas Kingships and Pitru Mukti; Hema Linga affords Satyaloka; Copper Lingas provide excellent physique and ‘Aayushya’; Brass Lingas give ‘Tushti’ or Fulfillment in Life; Shiva Lingas made of glass provide name and fame; Loha Lingaas destroy enemies; Lingaas made of Lead bless with long and healthy life and so on. Also, Gandha Lingas provide ‘Sowbhagya’ or propitiousness, Gaja danta or ivory Lingas grant ‘Senaadhipatya’ or Military Authority, Rice/Wheat flour Lingas pushti and killer of illnesses, Pulse flour made Lingas accord ‘Stree Laabha’, Butter made Lingas afford happiness, Jaggery-Rice Lingas bestow Vamsha Vriddhi and so on.

PHALGUNA MAASA

Punya Kaala at the occurrence of Meena Sankranti is sixteen ghadiyas past the arrival of Phalguna Maasa. From Phalguna Shukla Praatipada upto twelve days hence is the period of **Payovrata** as prescribed in the Maha Bhagavata Purana. **Holika Puja** and Holika Mahotsava are to take place on Phalguna Pournami depending on Pournami-Bhadraa Nakshatra, provided the third phase or ‘triteeya paada’ does not cross Pournami. Having constructed a platform hallowed with ‘Go Maya’ (Cow dung) one should arrange a stack of sticks with Agni and perform Holika Puja with the ‘Sankalpa’ and ‘Aavaahana’ of *Sakutumbasya mama Dhundhaa Rakshasi preetyartham tatpeedaa parihaa –raartham Holikaa pujanam karishye/ --- Asmaadbhirbhayasantrastaih krutaatwam Holikeyatah, Atastwaam Pujayishyaami bhutabhuti pradaabhava/* (As were afraid of you Holika Devi! we seek your compassion and thus are resorting to shodashopacharaas to you. Do kindly show us fearlessness and prosperity!) The Mantras addressing Holika Devi state that the ten days from Panchami and Purnima are quite propitious and during these days even stealing of ‘Indhana’ or fire-wood ignored to celebrate Holi Fire on the Purnima Day when throwing of water, smearing on other’s faces with colours and using of indecent language etc. are ignored as gestures of friendship especially with neighbours and friendship circles ; there would be group singing, dances and extravaganza of merriment all through the day and night. This is how the Raakshasi would be satisfied. Next morning, a Chandaala is touched before taking bath and after carrying out nitya karmaas, Holika Devi be greeted and take up one’s own duties so that the year ahead would be devoid of diseases, difficulties and mental problems. The five days before the Holika Puja on Pournami are of ‘Kari Sangjna’ and thus Shubha Karyaas are not to be performed in that period. On the days of Holi, Grahana, Uttaraayanaa and Dakshinaayana, Auspicious Tasks are not performed due to the Kari Sangjna (Stigma of an Elephant) is attached to it. **Vasantotsava** occurs on Phalguna Krishna Pratipada; the Tithi is to be considered as from the morning; in case the Tithi occurs on the previous and next day’s morning then the morning of the previous day is to be considered as the beginning of Vasantotsava. Then on the Dwiteeya, ‘Tailaa bhyangana’ or head bath with oil and ‘Chuta Kusuma Bhakshana’ or eating Mango leafy flower with chandana are required to be performed while new white clothes are donned and enjoy wearing Tilaka on the face and ‘Neeraajana’ and recite : *Chutamagryam Vasantasya maakanda kusumantava, Sa Chandanam pibaamyadya Sarva Kaamaartha siddhaye/* (Vasanta Vriksha! I am consuming your tender leafy flower with Chandana on the First day of Vasanta Ritu; do fulfil my heart-felt desires!)

Conclusion

Dharma and Adharma are the two wheels of Life's Chariot pulling against each other. The pulls and pressures seek to dominate each other and that is what human life is all about in the 'kaalamaan'. These are being presented in the sequence of Hindu months and of the tithis / dates as well. Each of the Maasa or Month highlights the marked festivals and vratas in the ever evolving Kaala chakra or Cycle of Time. The astrological calculations of the Kaala Maana had successfully been exercised by the Sages of the Yore for the benefit of the ongoing generations and are interpreted by the intellectuals of the day. The details thus forwarded need to be followed ever since.

Bharata Varsha gradually adopted Videsha Samskriti; new culture, life-style and even new psyche. In the process, the Vedic Dharma witnessed some changes in the process of evolution. As the Rulers changed, so did the cultures yet the core remained intact. Buddha/ Ashoka created a new versions of Hinduism; Vikramaditya resisted the onslaught of Barbarians like Shakas, Mlecchhas, Yavanas, Tursharas, Parasikas (Persians), and Hunas. Shatavahanas controlled Shakas, Chinese, Bahmikas, Kamarupas, Rome and Ishaamashih (Jesus Christ). King Bhoja resisted the cult of Prophet Mahammad. But Pathans overpowered Prithviraja and thus the Bharata Varsha witnessed some dissipation of Hindu Dharma. The Varnashrama gradually became a virtual non-entity excepting in somewhat feeble and diluted forms. The glorious contribution made by renowned 'Acharyas' to revive and sustain Hindu Dharma is incredible; the illustrious Acharyas included Ramananda, Nimbadiya, Madhavaacharya, Jayadeva, Shankaracharya, Ramanujacharya, Chaitanya Maha Prabhu, Shakteyas and so on. The role of Regional Kings like Shivaji and even Kings of alien Dharmas like Akbar-as Hindu influence in reverse-was evident on the large canvas of Hinduism. Sweeping changes were made by the British Rule in the entire life style of Indians and the considerable inevitable mix of races diluting the Dharma. Yet, *aakaashat patitam toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati!* Indeed, there are innumerable paths in several directions to reach the mountain top to attain the Unique Paramatma. Indeed there have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visisthta Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallbhacharya is the exponent of Suddha Advaita or Pure Monism. Then came the Brahma Samaj movement heralded by Raja Rama Mohan Roy which no doubt was essentially Hinduism be defied that Hindu Scriptures ought to be catholic and the Samaj pioneers read out publicly to Christians and Muslims too. After a long spell the movement got dissipated. Anti-Vigraha Aaradhana Movement, Athiesm, Nastikata are the weeds in some pockets yet. But all these interpretations notwithstanding, the realism that death is the Truth, the thought that all the beings in srishti are but the birds in their respective cages and 'praanas' finally evaporate with their karmas of pluses and minuses are weighed for 'punarjanmas' in the Time Cycle till the jump off into eternal bliss which is but an illusion is possible. Meanwhilte the core of Hinduism ; Vedic Culture survives, albeit incorporating and absorbing external and internal influences in the process of evolution, and continues in its quentessential form. And so does the glory of Tri Murtis, Tri Shaktis, and countless Devatas finally emerging to the Eternal Truth of 'Aham Bramasmi'.

Dharnaat Dharma mityaahu Dharmo dharayate Prajaha, Yatsyaad dhaaranaa samyuktam sa Dharma iti Nischayah/

(Dharma endures Humanity, preserves Social Order, guarantees Well-Being and Progress; Indeed, Dharma accomplishes all these goals.)

Annexure on Tarpana Vidhana

Tarpana Vidhana: *Ruk Saamaadrthvaa Vedoktaan Japya mantraan yajushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah/* (Vashishtha Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: Shuchi Vastradharah snaato Devarshi Pitru tarpanam, *Teshaameva hi tirthena kurveet susamaahitah/* (Only on wearing clean clothes after bathing and poised with unperturbed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their satisfaction. *Praaggeshu Suranstarpenmanushyaanchaiva madhyatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/* (As prescribed for example in *Agni Purana*: Tarpana Karya needs to be performed facing East in the Savya Yagnopaveeta position to Devas; to Rishis facing the East again with yagnopaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yagnopaveeta worn as 'apa savya' or 'Praacheena veeti' or in the reverse position reciting 'Swadhaanamah tarpayami'. While performing nitya tarpana, both the hands can be used while Shradhaadi tarpana needs to be performed with one hand only. Pitru Devas would not be contented of tarpana performed from a higher plane position into water flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi apana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas. One theory is that tila tarpana should be avoided in house holds on Saptami Sundays keeping in view the welfare of wife and sons. Also for one year after weddings and half a year after Upanayanas, tila tarpana be avoided in the house holds but on water banks. Now, tarpana needs to be done in favour of one and all: Maharshi Yagjnavalkya confirms: *Brahmaanam tarpayet purvam Vishnum Rudram Prajapatim, Vedaan Chhandaamsi Devaamscha Rishem chaiva tapodhanaan/Tathaa Devaan Gandharva Naagaan Saagaraani Parvataanapi, Saritotha Manushyaamcha Yakshaan Rakshaamsi chaivahi/ Pishaachaamscha Suparmaascha bhutaananyatha pashumstathaa, Vanaspatinoshadheemscha bhutagraamaamscha turvidhaan----sarvaan pitruganaamsthaa Maataamahaamscha satatam shraddhayaa tarpate Dwija/* (One needs to perform Tarpana to one and all right from Vishnu Rudra Prajapati, Vedas, Chhandaas, Devataas , Rishis, Gandharvas, Nagas, Saagaras, Parvatas, Saritas or water flows, Manushyas, Yakshas, Raakshasaas, Pishaachas, Suparnas, Bhutaas, Pashus, Vanaspatis, Ouashadhis, and so on).

Deva Tarpana: This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishayah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/* Now pour water with the left hand into the open right palm releasing water from the tips of four fingers; three darbhas need to be placed on the right palm with the tips of darbhas

aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam, Om Vishnum tripyataam, Om Rudrah tripyataam, Om Prajapatih tripyataam, Om Devaah tripyantaam, Om Devyah tripyantaam, Om Vasavah Tripyantaam, Om Rudraah tripyantaam, Om Adityaag tripyantaam, Om Chhandaamsi tripyantaam, Om Vedaah tripyantaam, Om Rishayah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyaah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam, Om Pishcaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhayah tripyantaam/*

[Details of Vasu Rudra Adityaas : *Dhruvo Dharmascha Somascha Aapaschaivaanilonalah, Pratyushascha Prabhaatascha Vasavoshtoa prakeertitaah/ Ajaikapaada-ahirbudhnaghyo Virupaakshoya Raivatah/ Harascha Bahurupascha Trayambikascha Sureshwarah, Saavitrasha Jayantascha Pinaaki chaaparaajitah, Yeto Rudraah samaakyaataa Ekaadasha Surottamaah/ Indro Dhaataa Bhagah Pushaa Mitroya Varunoryamaa/AhirVishwaan Twashtaa cha Savitaa Vishnurevacha, Yeto Divyaah Pitarah Pujyaa sarvey prayatratah/ (Paitheena Darshana) (Ashta Vasus are Dhruva, Dharma, Soma, Apa, Anila, Anila, Pratyusha, and Prabhasa; Ekaadasha Rudraas are Ajaikapaada, Ahibudhna, Virupaaksha, Raivata, Hara, Bahu Rupa, Trayambaka, Sureshwara, Saavitra, Jayanta, and Pinaki. Dwadashaadityas are Indra, Daata, Bhaga, Pusha, Mitra, Varuna, Aryama, Archi, Vivaswaan, Twashta, and Vishnu)].*

Rishi tarpana: The same procedure as in Deva Tarpana above to be followed. *Om Kashyapah tripyataam, Om Atrih tripyataam, Om Vasishthah tripyataam, Om Vishwaamitra tipyataam, Om Gautamah tripyataam, Om Bharadwaajah tripyataam, Om Jamagagnih tripyataam, Om Angeeraah tripyataam, Om Kutsah tripyataam, Om Bhriguh tripyataam/*

Divya Manusha tarpana: The revised procedure requires change of sitting position to face the northern direction and wearing the Yagnopaveeta like a garland and with raised knees and making two oblations in respect of each : *Om Sanakah tripyataam Om Sanakah tripyataam, Om Sanandah tripyataam Om Sanandah tripyataam, Om Sanaatanah tripyataam om Sanaatanah tripyataam, Om Sanatkumarah tripyataam om Sanatkumaraah tripyataam, Om Kapilah tripyataam om Kapilah tripyataam, Om Aasurih tripyataam om Aasurih tripyataam, Om Odhuh tripyataam om Odhuh tripyataam, Om Pancha Sikhah tripyataam om Pancha Sikhah tripyataam/*

Divya Pitri Tarpana: The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnolpaveeta in reverse position as 'praacheenaa veeti', with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls : *Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swdhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/ The next*

three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa namah/

Pitri Tarpana: Om aagacchantu me piratah imam gruhnantu jalaanjalin/ (May my ancestors present themselves here and receive my oblations) Mama Sarva janmeshu Pitarah/ Pitaamahaah/Prapitaamahaah/trupyantaam idam tilodakam swadhaayibhyah tebhyah swadhaa namah, tebhyah swadhaa namah/ tebhyah swadhaa namah/ Mama Sarva janmeshu Maatarah/ Pitaamahyah/ Prapitaamahya/ trupyantaam idam tilodakam swadhaaibhyah taabhyah swadhaa namah, taabhyah swadhaa namah/ taabhyah swadhaa namah/ On this pattern, replacing ‘tebhyah’ for males and ‘taabhyah’ for females, following tarpanas be performed alternatively. In respect of Male Pitras: Patayah/ Putraah/ Mataamah/ Pra mataamahaah/ Vriddha pramaataamah/ Bhraatarah or brothers/ Pitruvyah or father’s brother(s)/ Swasurah or fathers in law, Maatula or mother’s brother; guravah or teacher, sishyaah or disciples, sakhaah or friend/ Aptajanaah or dear ones. In respect of Female Pitris: Wives/ Kanyas/ Mataamahyah or Mother’s father/ Pramaata mahyah or mother’s grand father/ Vriddha Pramaataamaha or mother’s great grand father/ bhaginya or sisters/ pitru bhaginya or father’s sister/ Matru bhaginya or mother’s sister/ Swasura patni or mother in law/ and so on. All the above are in reference of Mama sarva janmeshu---/

Now in reference to the Karta’s own Pitru ganas: Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/ (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father’s mother, father’s grand mother, Co mother if any, datta / adopted putra’s parents if any, mother’s father, mother’s grandfather, mother’s mother and the latter’s mother in law, wife, sons, self’s brothers, father’s brothers, mother’s brothers and their wives, daughters, sisters, grand sons, father’s sisters, mother’s sisters, son-in-law, brother’s-in-law, and their wives, daughter-in-law, mother’s brothers, wife’s brothers, mother-in-law, Guru and the Trader, the Supplier of household goods)

Tarpana prayoga: Achamya; Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/ (After achamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as sharmaanam, Kshatriyas as Varmaanam and Vaishyas as Guptam/ Following is the order in which the tarpana is made: Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham-----Prapitaamaham---- /Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamahtarpayami (three times); Prapitaamahim-gotraamdaam-Swadhaanamah tarpayaami(3 times)

Likewise, Sa-patni maataram or step mother-gotraamdaam-swadhaa-(3); as also Janaka pitaram/ Janaka Mataram. Maataamaham or mother’s father-gotram-swadhaanamah tarpayami (3); Maatuh pitaamaham—

Maatuh Prapitaamaham---; Maataamahim or mother's mother- gotramdaam-Swadhaanamah tarpayaami (3); Maatuh Pitaaahim- gotram daam-Swadhaanamah tarpayaami (3); Maatuh Praptamahim-gotramdaam-Swadhaanah tarpayaami (3); Atma patnim or karta's wife- gotramdaam swadhaanah tarpayaami (3); Sutam or sons/ bhraataram or brothers; Pitruvyam or father's brother; Matulam or mother's brother; duhitaram or daughter; bhagini or sister; Douhitrah / douhitri or daughter's son/ daughter; bhaagineyam or sister's son; Pitru bhagini father's sister; Maatru bhagini or mother's sister; Jaamaataram or son-in-law; bhaavukam or brother-in-law; Snushaam or wife of brother in law; Swasura or father in law; Swashrum or mother in-law; Syalakam or wife's brother; Gurum; Rikthinam or House hold trader. After duly performing tarpana to all the relatives, the rest of the tilodaka on the vessel be released reciting:
Narakeshu samasteshu yaatanaasu cha ye sthitaah, tesaam aapyaayanaayaitat eayate salilam mayaa, Ye bandhavaa baandhavaascha yenya janmani baandhavaa, te triptimakhisaayaantu yaschaasmattobhi vaanchati/ Ye mey kuley lupta pindaah putra daara vivarjitaah, tesaam hi datthamakshayyam idamastu tilodakam, Aabrahmastamba paryantam Devarshi Pitru maanavaah, Trupyantu Pitarah sarve Maatru Maataa mahaadayah, Ateeta kula koteenam Sapta dwipa nivaasinaam, Aabrahma bhuvanaat lokaat idamastu tilodakam/ There after recite the following: *Yekechaasmat kule jaataa Aputra agotrinomritaah, te gruhnantu mayaa dattam sutra nishpeeda -nodakam/* (In our Vamsha among our gotra dharis, those who died without sons and thus could not perform obsequies, may I offer due homage by way of 'sutra nishpeedanam' or pressing water out of my yagnopaveeta which is being worn as a garland now before wearing normally!)

Swastiprajabhah paripaalayantaam nyaayena maargena Mahim Maheshah Go Brahmanebhyah Shubhamasti Nityam Lokaassamastaah sukhino bhavantu/